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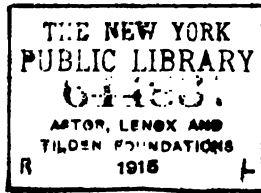
AND
MONTHLY RECORD.

DEVOTED TO THE
HISTORY, BIOGRAPHY, LITERATURE AND STATISTICS OF THE
DENOMINATION.

EDITED BY
R. BABCOCK, J. O. CHOULES, AND J. M. PECK.

VOL. V.

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No. 116 Nassau Street.
1846.



EDITOR'S NOTICE.

THE undersigned, having originated, and in a large degree—as principal editor—conducted the work through the last five years of its history, may reasonably crave the indulgence of its readers for a moment, now that its chief management is about to pass into other hands. That the original design of the work was adapted to meet the wants of a large number in every part of the country, has been abundantly manifest; that its plan has been so inadequately executed, has resulted from several causes, and especially the impossibility of concentrating upon it the requisite amount of editorial care and labor. Most of what has been done has been *gratuitously* rendered for the promotion of an object of general, and, to some extent, of permanent interest and importance. From the beginning it was hoped that the patronage would ultimately warrant the employment of a competent editor, to give his best efforts for the improvement of the work. The present publisher has determined to try the experiment, and our best wishes will accompany him in this undertaking. The subscriber will retire from the front to the rear rank, and whatever aid he can render consistently with other claims, he will cheerfully give as assistant, while the main charge will devolve on his esteemed friend, the Rev. E. Hutchinson, to whom, generally, it will be desirable that publications and communications should be addressed. Any which it is particularly desired should receive the notice of the assistant, may be directed where this notice is dated.

With many heartfelt thanks for the generous kindness extended to him by the editorial fraternity and the public—with sincere regrets for whatever has been wrong, and desires for the prosperity of the Memorial and all its friends, and with a prevailing conviction of the immense desirableness of such conciliations and concord as may more perfectly unite the great Baptist family in the truth, and then by their persevering endeavors may give to that truth the widest and earliest diffusion, he begs leave to set his name to this notice.

RUFUS BABCOCK.

New Bedford, 23d Nov., 1846.

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BAPTIST MEMORIAL

AND

MONTHLY RECORD.



VOL. V.

NEW YORK, JANUARY, 1846.

No. 1.

A RETROSPECT: WITH ITS HUMBLING AND CHEERING SUGGESTIONS.

THE commencement of another year, and of a new volume of the Memorial, seems naturally to invite to retrospection. The four volumes of our monthly miscellany, covering as many years of our denominational history, can scarcely be reviewed without awakening a lively interest in their transactions. When the prospectus of our sheet was issued, in the latter part of the year 1841, how different, in many important respects, the condition of the great American Baptist family, from what it is at present! There was then an increasing spirit of union and co-operation among the great majority of our churches, in the morally sublime objects of religious benevolence. Our Home and Foreign Mission enterprizes were attracting to themselves an annually increasing amount of zeal, enterprize, and liberal contribution. The wilderness and solitary place in our own and in foreign lands, was becoming the object of praiseworthy solicitude. The feet of them who bring glad tidings of good things, were welcomed on the mountains and in the valleys, and the reasonable hope was cherished, that soon that Divine Word, which giveth light and hope to them who sit in the shadow of death, would run very swiftly, and be so faithfully and fully translated, that every tribe and tongue and people under the whole heaven might read in their own language the wonderful works of God, and the love and grace of the Saviour.

Precious revivals of religion were then adding thousands every month to the enrolled company of those who having been buried with Christ in his initiatory ordinance, and raised up to walk with him as dear children, were properly reckoned the avowed and determined instruments of the communication of his mandates to their fellow men.

This delightful progress, gave cheering promise of early emancipation for the millions enslaved by sin, that they might be delivered from its condemnation and its pollution, and be introduced to all the blissful privileges of God's dear children.

For the last two years, however, a change of most unwelcome character has been manifest. Those who had before been united in the cause of evangelical benevolence have been sundered; the charm of UNION is dissolved; and the blessing which is wont to rest on the cordial co-operation of God's children, while laboring for the advancement of His kingdom, has seemed, in a painful degree, withheld. In the Northern and Eastern, and most of the middle States, the diminution of communicants in our churches has, in the aggregate, been very considerable, and perhaps in the other portions of our country, if a discipline of salutary stringency and faithfulness had been constantly exercised, their decrease would have appeared nearly as large.

As a natural consequence of this low state of religious feeling and action, feuds and broils and unlovely, unholy contentions are manifesting themselves among ministers and churches;—and more particularly, perhaps, among some of the religious newspapers, where they have a prominence as unenviable, as their facilities for spreading their own malign influence, and re-producing, far and wide, their contagious power, are lamentably obvious. There has never, indeed, been seen an entire exemption from these evils; but has not their prevalence within the period above specified, been unusually painful and alarming?

Can it be other than the part of wisdom and timely fidelity to inquire after *the cause or causes* of this state of things? Doubtless the skilful physician who examines with discriminating thoroughness the patient submitted to his treatment, is first of

all desirous of ascertaining what are the disturbing influences which have made any medical interposition requisite. It must be honestly admitted in this case, that the wise and learned (as well as the rude and brawling) "doctors of the body ecclesiastic," are sadly disagreed in the causes assigned for the present state of things. Perhaps we have all looked too far away from ourselves for the origin of the evil. Certain it is, that if every one of those who are by their profession the salt of the earth, the light of the world, would at least correct the evils and wrongs of one, we should soon witness a delightful improvement. And why should there not be at once instituted a faithful self-scrutiny by each disciple, with the honest and firm purpose not to blink the question which conscience puts home, "What have I done to produce the present untoward and painful state?" Reserving for another paper, such aids as we can suggest for this personal examination, let us now turn to a more welcome aspect of our affairs.

With the mention of all that is mournful and humiliating on the points above indicated, it would be manifest injustice to hide from view some redeeming excellencies. So far as even the movements above deplored, have arisen from sentiments and feelings allied to excellence of any kind, it is proper to note this extenuating feature. And furthermore, many of the tendencies which now cause disquietude, may be so overruled for the ultimate furtherance of the gospel, as shall justly cause in the end many thankgivings to God. But because the divine wisdom and goodness can and often does bring good out of evil, order out of confusion, and final harmony from temporary discord, there is no valid *reason why* we who are personally guilty of these evils, should not in humility and penitence deplore them.

A more encouraging view, therefore, of our present situation and future prospects is derivable from the effect, it may be hoped the salutary effect, of a review of the lamentable results of past indiscretions. Is there not at this time clearly discoverable in all classes, except the most hopelessly ultra of both extremes, a disposition to pause in the work of disruption and violent avulsion; and has not this very tendency to more moderate measures, materially modified the organizations for mis-

sions which have grown out of the recent separation? The Southern Convention go forward and complete their Constitution and all their definitive arrangements without one word to indicate or imply any *pro-slavery* design in it. The Northern portion, left to themselves, meet, and after full and brotherly deliberation, form their "American Mission Union," and resist most perseveringly and determinedly any avowed sympathy with the dis-fellowshipping spirit of ultra abolitionism. Thus far both sides have indicated a definite purpose to rebuke the ultra and disorganizing tendencies which have been so rife, and which, in the estimate of all the more prudent, wise, and consistently pious portion of our communities, have done so much harm. If the same moderation shall happily retain the ascendancy in each organization hereafter;—if profiting by dear-bought experience, these societies shall resist the beginnings of any attempt to lead them away from the single, spiritual aim of preaching the gospel of Christ, of founding and sustaining gospel churches on the primitive model of the New Testament, leaving the work of discipline, where the Bible certainly leaves it, with each individual church, over its own members only, a most important gain will be the result.* That such will be the course of these bodies, is the fervent hope and prayer of immense multitudes of faithful disciples of the Saviour who though unaccustomed to spout on the platform, or introduce fire-brand resolutions into our churches or associations, though they do not perpetrate exciting paragraphs in our periodicals, or lay lofty claims to the exclusive possession of all the philanthropy or progress of this very remarkable age, are yet found living near to God, and in meekness striving to know that they may do all his holy will.

There are also two organizations of evangelical benevolence yet remaining unruined, whose very nature and constitution seem happily adapted to perpetuate and facilitate the continued co-operation of all who rejoice in one Lord, one faith, one baptism. In *the Bible, the whole Bible, faithfully translated for the world*, we are happily agreed. Laboring for the accomplishment of this noble object, we rally around a fundamental

* Witness the liberal contributions of the last few weeks for Foreign Missions; which could only have been secured on this basis.

and indestructible principle, which no sophistry can well obscure, no personal considerations essentially diminish. It has nothing to do with the mooted questions of church fellowship, or ministerial qualifications. It welcomes and invites to its ample and substantial platform, all who love God's word, and desire its diffusion. Those who can do most for the furtherance of this object are most honored and blest; and those who do least are not to be rejected. It would really seem as though God's good providence had overruled the short-sighted injustice of our opponents, who drove us into this organization, so as most effectually to combine, cement, and perpetuate this blessed union of all thorough Bible Baptists, in one indissoluble, and victorious phalanx. With the continued union of all who love the distinguishing principle of the American and Foreign Bible Society, it may bid defiance to the opposition of the world.

The American Baptist Publication Society also lays hold of a somewhat similar principle; and pledged to publish those works only in which the propagators and defenders of our common faith are happily agreed,—leaving minor and disputed matters to find access to the public eye through other channels,—this humble, unpretending, but most important Society, has open before it one of the most inviting fields of general and denominational usefulness. By the aid of unostentatious colporteurs, men of faith and prayer and rare self-denying efficiency, vast numbers, otherwise unprovided for, may be reached by the enlightening and sanctifying truths of the gospel. Errorists of various forms, will be detected and guarded against; while the truth as it is in Jesus, will be made to stand forth in luminous prominence from the pens and pages of the wise and good, some of whom, being dead, yet speak in this way more extensively than during their life, to the edification of saints and the salutary warning and invitation of the unrenewed.

Most cheering are the indications which come up from every quarter of our land—and which we chance to know are hailed with intense delight by some of the endeared and honored now among us from the other side of the globe,—that these two

Societies are to maintain their hold on the great mass of their founders and mutual friends throughout the length and breadth of our beloved country. In the vigorous and unambiguous language of the esteemed editor of the Western Baptist Review—

“Thus far we have gone, *but we will go no further at present.* Having separated from the Domestic and Foreign Mission Boards for good and sufficient reasons, does it follow that we ought to separate from the Publication and Bible Societies for no reason whatever? These Societies have given no cause of distrust. They have manifested no disposition whatever to adopt any principle of action bearing the most remote resemblance to the principles set forth by the Missionary Boards.

“Why, then, we emphatically demand, *should we separate from those Societies?* It cannot be because it is proposed to accomplish more at less expense, by separation, than we can by co-operation. New organizations for missionary purposes, on the score of expenditure, are very different things from getting up new Publication and Bible Societies. The latter require a great outlay of money, enough, perhaps, to supply all our Indian tribes with the word of God. Then why this expenditure? Can it be justified without imperious necessity? And does such a necessity exist? These questions should be answered before we move for such organizations.

“We are opposed to any more divisions. We wish to see no further alienation of feeling between the North and the South. Discord has already done enough. We would see cemented in eternal bonds the Union of the States. There is every thing in the civil and religious history of our country to dissuade us from drawing lines between the North and the South. Look at the Declaration of Independence; and there the names of Northern and Southern men stand promiscuously signed to that glorious document. Go to the battle-fields of the Revolution, and the bodies of those from either side of Mason and Dixon's line slumber side by side in the same grave, and there let them slumber until awakened by the trump of the judgment. And the names of Washington, and Greene, and Knox, and Sumpter, and Warren, and Marion, and others, illustrious in the war of American Independence—slaveholders and non-slaveholders—are recorded upon the same bright page of our country's history, as associates in the great work of giving civil and religious liberty to this republic. And let us recur, too, to the infant days of our Bible and Missionary operations, when the man of God from the North and the man of God

from the South took sweet counsel together, laboring shoulder to shoulder in the kingdom of our common Lord. Many of these good men have gone to their reward, where their spirits will ever enjoy that union which they cherished in the earth. If, then, the dark line of separation must be drawn on the Declaration of Independence between the names of its Northern and Southern signers; if the graves of those who died for our liberties must be violated, and Northern bones separated from Southern bones; if our history must be torn so as to sunder the names of Washington, Sumpter, and Marion, from those of their compatriots of the North; and if the fraternal bonds that once bound in holy brotherhood the Baptists of this country are to be broken for ever, abolition hands must do the foul deed! On them must rest the guilt of a transaction, which, while it would pall in gloom the minds of angels, would make 'hell hold jubilee.' Yes, if the stars that glitter upon our national banner must be plucked from their orbits, God forbid that ours should ever be the hands to perform the deed! And who can expect that our country will remain united when the bonds of religious concord are broken? If the ties of Christian love are sundered, what bands can bind this nation together? He, therefore, that encourages religious strife and division between the Northern and Southern sections of the United States, is contributing to the disruption of our Federal Union. Whenever, therefore, we advocate division between North and South, an imperious necessity for it must exist—we must be driven to it—that the guilt may rest upon other heads than ours. We would not go to the judgment with the sin of such a schism upon our soul for the treasures of the universe."

This expresses the noble determination of the South Western States without exception; and *mutatis mutandis** the Northern and Eastern States harmonise in the determination to remain united in these organizations. Nor is it to be credited that any of the Southern Atlantic States, when they candidly consider the whole subject, and remove the perverting mists which excitement and distortion of facts have thrown around them, will hesitate to unite as hitherto they have most laudably done, with all the rest of their brethren, in sustaining these societies. God may graciously deign to pour over these links of unsundered union so much of the electric influence of holy love and returning brotherliness, as shall melt away the icy

* That is, while Northern friends would take a different view of the divisions already made, from that which brother Waller above gives, they would generally resist, as he does, carrying the divisions any farther.

impediments to more full and perfect co-operation in all our labors of beneficence.

So, also, it cannot be doubted that the past perversion of revivals of religion—bringing distrust and fear to rest on the very name of *revival*, and thus begetting in the hearts even of Christians such a spirit in reference to them, as pleases the enemy of all righteousness, much more than it pleases the Saviour—will be likely to lead to more discrimination and godly jealousy and carefulness hereafter. We shall all be led to look for the old paths, that we may walk therein; and while genuine Holy Ghost revivals will be increasingly prized and sought, the specious counterfeits which exalt men and men-devised measures, rather than the perfect wisdom of the Most High, will be repudiated with holy watchfulness. A better test for this discriminating process can scarcely be desired than this, “does what is called *the revival*, obviously and directly tend to exalt God in his own sovereign righteousness and grace; and does it equally hide pride from man, and forbid our glorying at all in any of His creatures?” When this is not aimed at, and in some good degree accomplished, let us scrupulously, and sedulously beware. God is jealous of his honor. He will not give his glory to another: and we cannot do so, but at infinite peril.

But while all this, and much more, of the same strain, which has been often repeated within the last few years, is true and important, poor, weak human nature, constantly oscillating to extremes, is in danger, *just now*, of repudiating, unduly, even the scriptural methods of advancing the cause, and bringing God’s truth with unwonted clearness and power into close contact with the understanding, the conscience, the heart, of the great mass of human beings around us. The golden mean between a chilling apathy, a heartless round of cold and staid formalities on the one hand, and on the other, the wildfire extravagancies of fanatical and soul destroying excitements, will be found in close adherence to the spirit and manner, the means and the measures, of apostolic times. The more carefully these are adhered to, in all we do or desire in the name of the Lord, the more pure and lasting will be the joy of its

results. Paul says, he preached the gospel fully, in all wisdom. But he never used lightness of speech, nor stooped to court a grin where he should win a soul. He never gave out fantastic subjects to draw a multitude around him, nor degraded himself to act the harlequin or mountebank, to get up an interest, while appearing as God's ambassador to perishing men. Now, since he loved, and toiled, and prayed for genuine conversions, as intensely as any modern evangelist, but never resorted to these means and measures, they are most positively interdicted to us. While eschewing such things, and all unauthorized methods of attempting to do good, there will remain ways and means enough, having full scripture authority to enable us to put forth our utmost zeal for the conversion of sinners. If with the blameless, holy, self-denying character, which the apostles maintained, we would as they did—not for three days or weeks merely, but year after year—cease not to preach and teach Jesus Christ, warning every one night and day with tears, and looking up with humble, agonizing prayer, for the divine blessing, can it be doubted that results would follow such as Heaven would approve, and men could not condemn?

It is because we believe that our best ministers and churches are now more than for a long time past prepared to do this, that it is here mentioned among the indications of favor. The pages of our monthly sheet shall be given in all suitable ways to the promotion of this object, and should the benign results anticipated, be vouchsafed to our churches, here also with lively and grateful joy the memorial of God's goodness shall be recorded.

[The above article has been admitted, certainly not without considerable solicitude. We do not wish the Memorial *ever* to assume an attitude of hostility, or to enter the belligerent ranks on either side, in any of the painful controversies in which Baptists may be seen arrayed against each other. Still, as the main design of the above article is conciliatory, and its implied reflections and regrets for past divisions, are only spoken of with the design of producing and preserving greater union hereafter, we have determined to admit it, and beg our readers, in its perusal, to make the requisite allowances. In reference to the painful transactions, of the past year, we sincerely desire to let "*by-gones be by-gone*," and hereafter strive for peace, and for things whereby we may edify one another.]

CHARACTER OF REV. WM. YATES, D. D., AS A TRANSLATOR OF THE SACRED SCRIPTURES.

Soon after the announcement of the death of Dr. Yates, a promise was given to the public, that a full delineation should be furnished of the amount of his accomplishments in the field of Oriental literature, and particularly the important service he has rendered in translating the divine word. We have looked for the fulfilment of this promise with no small degree of interest. Probably, no man now living—certainly not more than one, our own incomparable Judson—has done so much and so well in this field as Dr. Yates. It will be remembered, too, that a refusal to aid in printing his Bengali New Testament by the British and Foreign Bible Society, and the American Bible Society, occasioned the separate organization of the Bible Translation Society, in Great Britain, and the American and Foreign Bible Society in this country. Pedo-Baptists, however, seem to vie with each other in eulogizing the character and fidelity of this beloved man since his death.

A full and complete biographical sketch of the Rev. Dr. Yates, is, we learn, about to be issued by his early and constant friend, Dr. Hoby; which we will try to furnish in a future Number.

The first contribution towards a complete view of the labors of this translator has just met our eye, from the pen of the Rev. J. Wenger, an assistant for several years of Dr. Yates in his labors, and now his successor. It will be read with lively satisfaction :

The remarks which I have to offer on the subject of Dr. Yates's character as a translator of the scriptures refer exclusively to his Bengali version of the Bible; for in his labors in Hindustani, Hindi, and Sanskrit, I took no active part, nor am I qualified to form an opinion respecting them.

I was associated with him in October, 1839, almost immediately after my arrival in this country. The first work in which I took a part was the List of Biblical Proper Names in English and Bengali, which he was anxious to see completed

and printed before the Old Testament should be put to press. During the progress of that work I soon perceived that Dr. Yates was a man accustomed to labor with great expedition and imperturbable regularity, and that I should find it no easy matter to keep pace with him.

About the beginning of March, 1840, the Old Testament was at length put to press; but the lamented death of the late Mr. Pearce, on whose assistance we had calculated, together with the difficulty of making a fair commencement in so great a work, seriously retarded our operations until the month of May. The manuscript put into the compositors' hands, was the third transcript of the version, and it must have cost Dr. Yates an immense amount of labor to prepare it. We now, however, treated it simply as a version submitted to us for revision, improvement, and publication; and consequently we both undertook, separately, to compare it with the original. In this I had to take the first turn; and whenever I thought any passage was not correctly rendered, I used to write my remarks, and to put down, in Roman characters, what I had to propose as an improved rendering, in the margin of the proof. These remarks were then forwarded to Dr. Yates, who weighed them, and either rejected or adopted, or modified my proposed renderings. When a clean proof had been taken of this, he compared it with the original, and corrected accordingly, if I did not object. In this way we went once through the whole of the Old Testament, and a second time through the Psalms, the Proverbs, Isaiah, and Daniel: also once through the whole New Testament for the edition of 1841, and a second time through the Gospels, the Acts, and the first three Epistles for the edition which is now in the press.

During this process, extending over a space of more than five years, numerous subjects presented themselves, on which our opinions were at variance. Now, considering that Dr. Yates was my senior by many years, a thorough Hebrew and Greek scholar, well acquainted with the works of the ablest commentators, and infinitely my superior in point of acquaintance with the Bengali, nothing would have been more natural for him than to have, in many instances, set aside my remarks, or attributed my strictures to youth and inexperience. But never once did I in this matter (nor indeed in any other) perceive any thing which approached to a shadow of pride. And considering that he had had all the trouble of originally preparing the version, it would not have been surprising if he had occasionally felt hurt at my finding fault with his work; but never once did he show any such sensitiveness. If the version had been the work of a total stranger, I do not think he would or could have shown a more candid disposition in listening to

what I had to say. It is true that once when I had stated in the margin of a passage in the New Testament that many people strongly objected to his rendering of it, he wrote underneath, "I know it, my son, I know it:" but this was owing to his firmness, not to sensitiveness. So long as he himself could not see any thing wrong in a passage, nothing could induce him to alter it. He showed the most majestic disregard of all mere authority, whether of antiquity, or of numbers, or of a great name. He was shaken neither by clamor, nor by friendship, nor by importunity. But from the moment that he perceived that a passage was erroneously rendered, and discovered where the error lay, he was quite ready to make the requisite improvement. And in this matter he was most open to conviction: he would listen to, and consider with the greatest candor any reasons that were offered, and when they failed to convince him the first time, he would allow me to repeat them again and again, before coming to a final decision. In fact his humility was quite as admirable as his firmness. He appeared to be sitting, like a child, at the feet of Truth, anxious to treasure up her every word, and to yield implicit obedience to her commands.

As a translator, his first and foremost characteristic was a sincere and conscientious desire to ascertain and express the true and full meaning of the original. He was most careful, I may say most scrupulous, in cross-questioning his native assistants, in order to find out whether the Bengali words and phrases he used, did or did not convey to the native mind exactly what he intended to say; and he gave himself no rest until they did.

A second object in his translations was to avoid all that was unmeaning, perplexing, or superfluous. He tried to make the word of God plain, short and sweet. And for this he had a peculiar talent. Often have I admired the beautiful simplicity, the transparent clearness, or the rich brevity of his renderings. And I have spent hundreds of hours in vain attempts to improve upon certain passages which I thought were not satisfactorily rendered. When I flattered myself with having succeeded in making them more exact, I found they had become unidiomatic, awkward, and unintelligible; and when I thought of abridging them, they became obscure. I am satisfied that those of his renderings which might, by some, be objected to, are, in many instances, the least objectionable of any of which the Bengali language will admit.

He also aimed at a style uniformly pure and dignified. He allowed of no vulgar expressions, and excluded with equal firmness of determination all high-flown Sanskrit terms. "*Will not be understood,*" was the remark, by appending which he

almost invariably condemned the use of such words, when suggested or defended by myself.

That he was a perfect translator, I am far from affirming. I differ from the views he took of many passages. And sometimes he acted the part of an interpreter rather than that of a translator; but I am quite certain that he did so unconsciously, excepting those few places where a mere translator would talk mere nonsense.

If, however, a finely balanced mind, endowed with splendid talents, and enriched by solid and extensive erudition; if an immoveable firmness of conscientious conviction, rooted in an ardent love of truth, and chastened by humility unfeigned; if these qualities, accompanied by untiring industry, a tender conscience, and fervent prayer, constitute a biblical translator, then such a translator was William Yates.

We subjoin the following quotation from the Bengal Hurkara, as a pleasing testimony to Dr. Yates's scholarship, usefulness, and singleness of purpose, from an independent quarter:

We alluded, a few days back, to the death of Dr. Yates, on board the Bentick, and then stated that we hoped to be able to present a detailed account of his valuable labors in this country. We give some particulars from the Christian Observer and the Christian Advocate. We must offer a word or two ourselves, by way of calling the attention of government to the claims of Dr. Yates's family.

We allude not to the excellence of his character: many excellent men, we are glad to say, have labored usefully in this country: nor do we allude to his length of service as a missionary in India—though few have worked as Dr. Yates worked in that capacity for twenty-eight years. We allude not to these things, but to Dr. Yates's great and important services to government and the people, and the cause of education, in his translations, in his grammars and dictionaries, and in his school books. Dr. Yates facilitated the progress of many in the vernacular languages; he laid open the character of the Sanskrit language, and he worked for the School Book Society, which provides government with school books for their colleges. All this he did year after year with a patient industry which was peculiarly his own. He worked for others and not for himself, in a land whither nearly all men come to provide for themselves and their families, or to raise themselves in society. We have heard many speak of this good man with respect and honor; we never heard any one utter a word to his disparagement. He was a learned, humble, pious man, and was eminently a public benefactor. On this ground,

therefore, we think that government should not allow his family to be dependent merely on the small annuity of a missionary society. It would be an act highly honorable to the government of India spontaneously to mark its sense of Dr. Yates's useful career. Such men ought not to be under the ban of public authority, or neglected by the country to whose welfare they devote themselves. Their families are placed in straitened circumstances, not through follies and extravagance, but simply through self-denial and devotion; they die poor, not because they have no ability or industry to exert in public professions, but because they consecrate all their ability and all their energies to the great end of promoting true religion. It is an honorable thing to the British nation that it recognized the claims on its respect of Howard the philanthropist, and, in latter times, of Dr. Morrison, in China. We do not see why the Indian government cannot, with strict consistency, do honor to the memory of a man like Dr. Yates, who did so much to benefit the Indian people.

We do not speak thus in consequence of having received any intimation that pecuniary help is peculiarly needed by Dr. Yates's family—although we believe the fact to be, that Dr. Yates never made, or sought to make money, and never had an income out of which it was possible to save any considerable sum: we speak spontaneously from a sense of justice, and because we have heard quite enough of Dr. Yates to cause us to revere his memory.

INFANT BAPTISM.

[The able editor of the Western Baptist Review has commenced, in his last number of that periodical, a Review of Wall's History of Infant Baptism. He is well qualified to give a searching and triumphant refutation of that unscriptural and mischievous heresy. We insert, with pleasure, a few of the opening paragraphs of its introduction.]

Infant-baptism is intimately associated with interests of vital importance to the purity, harmony, and efficiency of the Redeemer's kingdom; and to the dearest and most sacred rights and privileges of man. By it millions of the human family every year are initiated into churches and made vassals to systems and establishments, without their knowledge and consent. By this rite, all the national churches of the world have been sustained; and it is the means by which the Pope of *Rome* has marked and claimed as his subjects and slaves the

millions that have composed his dominions. If infant-baptism be all that is claimed for it by the great majority of its advocates, then the visible church of Christ is no longer a "congregation of faithful men." It ceases to be "a voluntary society of men, joining themselves together of their own accord, in order to the public worshipping of God, in such manner as they judge most acceptable to him, and effectual to the salvation of their souls." Infant-baptism teaches that individuals are born members of the church! Religious privileges are claimed to be hereditary, descending by the sanctions of Divine law from parents to their children; and consequently that membership, and all the rights in the house of God are inherited by children as they inherit temporal estates! Dr. Miller, in his work on Baptism, published by the Presbyterian Tract and Sunday School Society, says:

"Can it be, my friends, that when the stem is in the church, the branch is out of it? Can it be that when the parent is in the visible kingdom of the Redeemer, his offspring, bone of his bone, and flesh of his flesh, have no connection with it? It is not so in any other society that the great moral Governor of the world ever formed. It is not so in civil society. Children are born citizens of the State in which their parents resided at the time of their birth. In virtue of their birth they are plenary citizens, bound by all the duties, and entitled to all the privileges of that relation, whenever they become capable of exercising them. From these duties they cannot be liberated. Of these privileges they cannot be deprived, but by the commission of crime. But why should this great principle be set aside in the church of God? Surely it is not less obvious or less powerful in grace than in nature. The analogies which pervade all the works and dispensations of God are too uniform and striking to be disregarded in an inquiry like the present." p. 8.

Moral character, then, has nothing to do necessarily with the prerequisites of citizenship in the gospel kingdom; and hence, at this hour, according to infant-baptism, almost all the inhabitants of the civilized world are actual members of the visible church of Christ!

This rite, too, is supposed to confer far greater and more enduring blessings than mere membership in the church militant. The great majority of Pede-baptists contend, that infants dying unbaptized will be driven away into everlasting punishment!—that by baptism their souls are regenerated and their sins forgiven! Hence, in some of the nominal Christian nations, it is a penal offence against the State for parents to neglect the baptism of their children. In others, it is made the duty of the magistrate to take by force of arms, and to have

baptism administered to, the children of such parents as conscientiously believe this rite to be a human invention. A great number of persons have been put to death for opposing infant-baptism; and every where, by the great mass of professing Christians, the Baptists are regarded as wickedly callous to the spiritual interests of their offspring; and for many ages they were esteemed as unworthy of life, and were pursued and persecuted as monsters of impiety; and even *now*, on the continent of Europe, they are suffering imprisonment and confiscation of goods—inflicted by Protestants! The baptism of an adult is rarely, if ever, performed by the majority of those who profess to have received a commission from the Lord *to disciple and baptise the nations*. Comparatively few persons are now baptized upon their own profession of faith; the overwhelming mass are baptized in infancy.

For the reason of these opinions and practices, we look in vain to the scriptures. In them, the church of the Redeemer stands exalted by the moral grandeur of its membership and the benign spirit of its principles. How, then, became the beauty of the gospel so marred? This question history alone can answer; and the annals of infant-baptism, written in lines of blood and folly, will reveal many of the mournful causes of those corruptions, and superstitions, and persecutions, which have brought reproach upon the name and now hinder the triumphs of our holy religion. History will vindicate the Bible from the suspicion of giving birth to the abominations, practical and theoretical, which we have mentioned; and demonstrate that they are the hideous production of ignorance and error, of darkness and perdition.

PROGRESS AND PRESENT NUMBERS OF THE ENGLISH BAPTISTS.

BY THE REV. THOMAS POTTENGER.

When Charles II. returned to England, the Baptists were a large and flourishing body. When liberty smiled upon them, they prospered. In the year following the Restoration, the general Baptists presented to the king a petition against persecution, accompanying it with a confession of their faith, which was "subscribed by certain elders, deacons, and brethren, met in London, on behalf of themselves and many others in several counties, and *owned and approved by more than twenty thousand.*" Between the year 1660 and 1688, perhaps the most dismal, certainly the most disgraceful period in English history, some Baptist churches were formed in various parts of the country, notwithstanding the severity of the laws and the vigilance

of informers. In the Savoy conference, the discussions between the Presbyterian and Episcopal divines turned partly on the question of baptism, which was thus kept before the public mind to the advantage of truth. During the very year that the Act of Uniformity drove almost all the talent, learning, and piety, out of the establishment, several of our churches were founded in retired parts of the land, and others date their origin from the year 1665, just after the Five-mile Act had received the royal assent. According to the provisions of that infamous law, it was a crime for non-conformist ministers to reside within five miles of any city or borough, or even to approach within that distance of any parish or place where they had statedly labored in the established church, unless in passing on the high road. The violation of this law exposed them to a fine of forty pounds. This will explain the fact that many of our churches were formed in villages, nooks, and corners of the land, beyond the reach of the Five-mile Act.

Moreover, the Conventicle Act rendered the meeting of more than five persons for the worship of God illegal in any other place than that allowed by the liturgy, and sanctioned by the compulsory church. For the first offence, persons suffered three months' imprisonment, or paid a fine of five pounds; for the second offence, the penalty was doubled; for the third, it was a fine of £100, or seven years' transportation; and in the event of their returning without permission, *they were doomed to death without benefit of clergy*. Burnet says, "all people were amazed at this severity." In those times many of the Baptists were lion-hearted men, good soldiers of Jesus Christ, obeying God rather than man, and remembering the Divine injunction, "Forsake not the assembling of yourselves together." Though the vilest of laws were in full operation, and the country swarmed with spies who were hired by the bishops, they courageously met for the worship of God, by scores and hundreds, in private houses, or in woods, or at midnight; and, what is still more worthy of admiration, they founded churches, which have been preserved and prospered down to the present time. Some of those heroic defenders of the faith were sent to prison for a breach of the laws named above; but from their dungeons they wrote in the following strain:—"Our societies from whence we are taken are exceedingly cheerful, and a very lively spirit of faith and prayer is amongst them, and their meetings rather increase than otherwise. Sure that the Lord is near, his wondrous works declare; for the singing of birds is come, and the voice of the turtle is heard in the land."

There is evidence upon record to prove that about forty of our churches were formed during the persecuting reign of Charles II. besides others whose dates cannot be made out, though it is

almost certain they originated about the same time. Even in the year 1677, many pastors and elders of our London churches held a convention *in the metropolis*, and sent forth a confession of their faith. Charles and his creatures had grown weary of shedding the blood of non-conformists, not because they disliked the work, but because they had found out that neither wicked laws nor heavy fines, neither prisons nor flames, could subdue their free and courageous spirit. Moreover, Archbishop Seldon was dead—one of their worst enemies—a man of blood, “who made a jest of religion,” said one of the historians, “any further than it was an engine of state.” Combined with other circumstances, these things might have emboldened the Baptists to hold a conference, in the place where Satan had his seat, at the time mentioned. We can give no particulars about the meeting, but merely state the fact.

We know very little about the Baptists during the reign of James II., beyond the register of their sufferings and martyrdoms. In all parts of the country, many of them were shamefully treated. Their history is traced in characters of blood. Their ashes were scattered to the winds. The king ordered their chapels to be shut up; prisons were the abodes of their ministers; congregations met at midnight; hymns were sung in secret, and sometimes hymns were omitted, lest informers should hear the noise, and discover the place of meeting. Liberty was almost driven out of the land. In the west, the two Hewlings were executed. Sampson Larke, the pastor of the Baptist church at Lyme, was put to death among the scenes of his faithful and honored ministry. In London, Mrs. Gaunt was burnt at the stake; but the fire which consumed her was hardly extinguished, when her unsubdued brethren commenced the formation of new churches in many parts of the kingdom. Between the death of Charles II. and the expulsion of his brother, by the united voice of an indignant people, several churches now in existence date their origin. In the year 1686, for example, when the times were so terrible that many non-conformist ministers and families removed to New England and other American colonies, one Baptist church was formed at Tring, another at Yarmouth, and a third at Norwich. In times like those there could be no general organization of the churches like our associations and unions of the present day; hence they have left us no tabular statements from which to calculate their numbers and strength. But with regard to the character of their members, the testimony of Burnet may be relied upon: “They were generally men of virtue and of an universal charity; and as they were far from being on any treating terms with the church of England, so nothing but an universal toleration could make them capable of favor or employments.”

The year 1688 brought the revolution and the expulsion of the Stuarts—a race, it has been said, cursed of God and hated of men. With the Prince of Orange, liberty came back to our land. Toleration was granted to non-conformists; consciences were made free; Baptists could meet to worship God without molestation. The right hand of the Lord had triumphed gloriously. William landed at Torbay, Nov. 5, 1688. Early in the following session of Parliament the Toleration Act was passed in favor of Dissenters; and immediately afterwards, Kiffin, Keach, and other London ministers, issued a circular to their brethren in the country, inviting them to send messengers to a general assembly, appointed to be held in the metropolis during the month of September. At the time fixed upon the conference took place, and was attended by representatives from more than 100 churches. No attempt had been made previously, on so large a scale, to ascertain the strength and condition of the churches; while the good men who responded to the invitation represented only a part of the denomination. None of the General Baptists were present; indeed, none of them were invited. Perhaps Ephraim envied Judah, and Judah vexed Ephraim. Be that as it may, we think it was an error on the part of those who convened the meeting; because it is almost certain that the General Baptists were then more numerous than the other section of the body, and because the returns were not a true representation of the *whole denomination*. Moreover, the communion controversy stood in the way of other churches sending delegates to the assembly. This was the case with the brethren in Bedfordshire, from which there were but three representatives on behalf of *two* churches; yet there were other churches in existence at the time, but most or all of them were favorable to open communion. It is true, that in the preliminary arrangements for the conference a resolution was passed to this effect, that on the communion question, “every church was at liberty to walk together as they had received from the Lord,” yet the foul names which had been applied to Bunyan by the venerable Kiffin and others, in the course of this controversy, had produced great irritation in the minds of the Bedfordshire Baptists, and made them unwilling to attend the general assembly. The list of delegates would have been larger, but for another cause which ought to be mentioned. Above all other men, the Baptists have been jealous of their rights and privileges. Sometimes their jealousy may have been without foundation; yet having their eyes on the page of history, and many of them smarting under a sense of wrongs done to them by the abettors of spiritual despotism, they had reason to view with suspicion anything in the form of ecclesiastical councils; hence some of our brethren stood aloof from the assembly, lest it should tamper with the independence of the churches. ❷

allay any fears which might have arisen on this tender point, the conference found it necessary, in their first resolution, to "disclaim all manner of superiority or superintendency over the churches." These remarks have been made in explanation of the fact, that the brethren who assembled in London, from all parts of the country, represented but *one* division of the Baptist denomination, and only *a part* of that division.*

Ten years after the revolution had scarcely passed away, and the bonfires and rejoicings for that signal interposition of Providence were hardly forgotten, when many of our churches fell into a state of backsliding and spiritual decay. Prosperity did them more harm than adversity. The smiles of the world were more dangerous than its frowns. Deputations to Whitehall with addresses of congratulation, kissing the hands of kings and queens, and nods of recognition from wily statesmen, had a much worse effect upon piety, than the rough discipline of prisons, or religious meetings at midnight, and the spoiling of goods for the sake of conscience.

"Persecution for twenty years winnowed the churches, and kept them free from hypocrites and formal professors. Afflictions kept under the corruptions of the people of God, and preserved them from biting and devouring one another. But, when the political horizon was cleared—when the sun of prosperity arose upon the nation—and when the sword of oppression was wrested from the hand of the persecutor,—then pride, covetousness, worldly-mindedness, and the lust of dominion prevailed, and nothing but distraction and misery appeared in many, if not in most, of our churches." In the year 1750, when a state of comparative repose had been enjoyed for sixty years, a spiritual blight rested upon religion and upon the nation. On the walls of Zion some of the watchmen sounded an alarm. Even Dr. Gill said, "There are scarcely any that naturally care for the souls of men, and who are heartily concerned for their spiritual welfare." Declension in the piety of our churches was followed by a decrease in the number of their members; and we run no hazard in saying, there were more Baptists in the kingdom when the Toleration Act was passed, than at the end of the next fifty years. This arose from various causes. First of all, the churches grew lukewarm in the service of God; then errors crept into them; and at last they were wasted by controversies. Spurious Calvinism was preached in many pulpits where "the faith once delivered to the saints" had been made known. Socinian and Antinomian heresies became rife in certain quarters, and produced their legitimate fruits—strife, division, and weakness. People clamored for sermons on election, eternal justification,

* Ivimey, vol. i. p. 523.

effectual calling, and the perseverance of the saints; yet denounced the practical duties of Christianity and invitations of mercy to sinners, as dry and legal preaching. The natural consequences followed: many churches became extinct—the candlestick was removed out of its place—the presence of the Saviour was withdrawn—and *then* the glory departed.

Dark and degenerate as those days were, God did not leave himself without witnesses. Men were raised up who stood in the gap to turn away the indignation of the Lord from his people; men who plunged into the scene of infection and death, and by their intercessions stayed the plague; men who preached “the glorious gospel of the blessed God,” in the spirit of him who warned every man, and taught every man in all wisdom, that he might present every man perfect in Christ Jesus. Success followed their efforts. Soon the wilderness began to flourish and blossom as the rose. Showers of blessings descended in their season, the churches were edified, and, walking in the fear of God and in the comforts of the Holy Spirit, they were multiplied.

Individuals now made efforts to ascertain the number of Baptist churches in the country. In the year 1763, a list was made out by Mr. John Ryland, and printed at the expense of the Baptist fund. It gave an account of two hundred churches. Fixing the average number of members for each church at fifty, which Ivimey thinks a fair one, there were about ten thousand persons in our communion eighty years ago, so far as the returns may be relied upon. This estimate, however, must be viewed merely as an approach to truth. Place to the account of hearers, who were not members, an equal number, and there could not have been more than twenty thousand persons in all our congregations both in England and Wales. In this statement the general Baptists are not included—but their piety had declined, and their numbers decreased also. Another list was prepared in the year 1790, which contained three hundred and twenty churches for England and Wales. In the year 1811 it had increased to four hundred and seventy-eight; and in the year 1822, seven hundred and eight were reported. Twenty years from the last date, the committee of the Baptist Union labored with commendable zeal to collect our denominational statistics; and their inquiries brought to light the fact, that no less than eleven hundred and fifty-eight churches in the kingdom practised the rite of believers’ immersion. Ten years have passed away since the publication of that report: further researches have been made on this interesting subject, and “The Manual” of the denomination for the present year publishes the good news, that “the number of Baptist churches in Great Britain and Ireland may now be estimated at *seventeen hundred and eighty-seven*.” Now, if we strike

the averages upon eleven years, they will give about one hundred and three for each church ; or, in round numbers, one hundred. According to this calculation, there are one hundred and seventy-eight thousand seven hundred persons in fellowship with one thousand seven hundred and eighty-seven churches.

Presuming that the general correctness of these figures may be relied upon, yet they do not represent the sum total of individuals who have submitted to the ordinance of believers' baptism ; for it is well known, that in most large towns and cities many Baptists are in communion with other denominations of Christians. Great numbers of Wesleyans have been buried with Christ in baptism—but, approving of the doctrines and discipline of Mr. Wesley, they remain in connexion with their own society. In London, and in the provincial towns, most of the independent churches have in communion with them persons holding our views on baptism ; not in theory only, but in practice also. Some of them are deacons ; some are superintendents of Sabbath-schools ; some are teachers : and some are wives of independent ministers. In many instances, mixed marriages explain the fact. Sometimes preference for the ministry is put forth as the justification. In other cases, the reason assigned has been the *greater respect and support rendered to ministers of the Independent denomination, than can generally be found among the rude democracy of our own churches*. The writer states facts, not opinions. Even in the Establishment there are not a few among the pious who hold the view of immersion on a profession of faith, yet prefer the form and polity of the Episcopal church.

Could we ascertain, then, with anything like accuracy, the number of Baptists in fellowship with other sections of the Christian family, and add them to the printed returns of our associations, as reported in the Manual, the result would surprise those persons who regard us as an insignificant sect ; whilst it would gratify all who rejoice in the spread of what they deem scriptural views of believers' immersion. Looking back to their small beginning in this country, the persecution they suffered from age to age, their long and lingering imprisonments, the list of their martyrs, the spoiling of their goods, the popular prejudices arrayed against them, the odium to which they have been exposed, the misrepresentation of their sentiments by writers of other denominations, as well as to their own strifes, divisions, controversies, stern independence, and rough discipline,—it is cause for gratitude and encouragement that such multitudes have become witnesses for the New Testament rite of baptism on a personal profession of faith in the Lord Jesus Christ. The grain of mustard seed has become a great tree. The bush on fire has never been consumed. All attempts to exterminate the Baptists failed. *Their blood was the seed of their churches*. From their ashes

arose up kindred spirits to defend the truth as it is in Jesus. Poets lampooned them; historians blackened their characters; senators passed penal laws for their suppression; bishops dragged them to prison, and from prison to the stake. At one time they were deemed unfit to hold the lowest office under Government, and at another time they were fined for not going to church to hear the drunken clergy of the restoration. Under the reign of Charles I. they were exposed to the barbarities of Laud; under the reign of Charles II. their chapels were shut up, and their ministers imprisoned, fined, or murdered. Popular reproach was fixed upon the very name of Baptist. From the days of Austin down to the flight of James II., the hand of despotism was upon them; and when that hand was made powerless by the efforts of a long oppressed people, the poor Baptists had to contend with worse enemies, the prejudices of education, custom, and bigotry. Yet, thanks be unto God, they have outlived their calumniators, and survived their sufferings. Some of their churches now contain three hundred, five hundred, seven hundred, and even eight hundred members. Most of their ministers have had a liberal education. Several colleges are supported by the voluntary contributions of the people. They led the van in modern missions. William Carey stands first among modern missionaries. In the science of theology few men have surpassed Andrew Fuller. In pulpit oratory, Robert Hall had no equal. John Foster was the prince of essayists. Bunyan, the glorious dreamer in Bedford gaol, was a Baptist. Roger Williams, who taught the governments of the old world the grand distinction between civil rights and religious freedom, was a Baptist minister. In these facts we do rejoice, yea, and we will rejoice.

While, however, we review the past with gratitude to God, and with admiration of the founders of our churches, let us not shut our eyes to the claims of present times, nor to the prospects which are opening to us on every hand. Fields are white to harvest. The signs of the times are encouraging. The evening of the world approaches. In England, Scotland, and Ireland, the days of church establishments are numbered. Germany is the scene of a second reformation. The world needs the gospel. Moral revolutions are taking place at home. Baptists, be true to your principles. Be united. Live in peace. Imitate the Saviour. Prepare for coming events. Love all good men; and let your motto be, in fundamentals, unity; in non-essentials, liberty; in all things, charity. The grace of our Lord Jesus Christ be with you. Amen.

REVIEWS.

HISTORY OF THE BAPTIST CHURCHES IN CAZENOVIA, N. Y., IN TWO DISCOURSES. By Rev. John Peck. Utica: Bennett, Backus & Hawley. 1845.

We seem to have reached a point in our denominational progress, when a lively and increasing interest is turned to glean up the scattered materials of our early history. On many accounts we rejoice in this. The disposition to honor the humble, pious, pains-taking, and self-sacrificing instruments of the planting and early progress of our churches, is itself an omen for good. It indicates, indisputably, that we are not ashamed of our humble origin. The veneration for whatever was really excellent in the character and accomplishment of these worthy founders, will itself be eminently useful to us, and to the whole rising generation. So will the cheering example of their success, and the study of their many virtues.

Our monthly sheet is emphatically and primarily devoted to this species of service; and though some may sneer at the simple annals which many of our pages record, we are fully satisfied that ere long, the worthiness of this kind of service will be more universally and highly appreciated. Several reasons conspire to give these discourses special claims to our notice. The rapidity with which Baptist sentiments have become extensively prevalent in this great State, makes any inquiry into the causes of their early and wide success, peculiarly appropriate. The churches in Cazenovia may be regarded a specimens, illustrating the nature of this success, or at least sufficiently developing its causes. Again, the author of these discourses is widely and favorably known throughout our country. Thousands who may read some of these extracts, will have distinctly before them, in their mind's eye, the venerable form of the speaker, and will seem to listen to the marked and gentle intonations of his voice. With a modesty, as beautiful as it is rare, he has shown us in these sermons how possible it is to narrate scenes in which himself was a principal actor without being egotistical.

After briefly mentioning the original settlement of the township fifty-three years since, chiefly by immigrants from Connecticut and Massachusetts, and the formation of the first Baptist church of sixteen members, in June, 1801, with some notice of the labors of their first pastor, the Rev. James Bacon, he thus quietly introduces himself and his connexion with the scenes and events he is describing:

"Elder Bacon had previous to this time, requested the church to obtain a young man in the ministry, to take his place as pastor. He being now more than three score years and ten, felt himself disqualified to continue in this relation. The church, however, being greatly attached to him, and regarding him as a father, were indisposed to release him, although at his request, a committee had been appointed to obtain some one to succeed him. The church not being inclined to take any action on the subject, the good old man felt himself obliged to assume the responsibility

of obtaining a successor. Accordingly, in October, 1803, he went to North Norwich, and visited him who afterwards became the pastor of the church. He stated to him, that his lamp of life was almost extinguished, that he was desirous of seeing a young man settled with his people, before he died, and that therefore he had come to request him to visit them. The young man, not without great hesitation, concluded to accede to the request. Accordingly, in November following, he visited the church, and it resulted in an invitation for him to become their pastor. The first Sabbath in 1804, he visited the church again, and received an unanimous call, both from the church and society, to settle with them as their minister. Being inexperienced and diffident, he invited two brethren from North Norwich, to accompany him to Cazenovia, that should a call be extended to him, he might have their counsel as to the propriety of accepting it. After the call was given, these brethren thought there was but one objection to his acceptance, and that they feared was insurmountable. They thought the church was so attached to their old pastor, that so young and inexperienced a man could neither fill his place in their affection, nor in the pastoral relation. However, after prayerful consideration, he acceded to their request, and the March following, removed his family into this place, and continued his labors with this people thirty-one years.

"He had not labored with the church a year, before he learned that they were indeed attached to their former pastor. But their attachment to him, was no greater than his own, so that all were harmonious in looking to him for counsel, as children to a parent. The affection the church had for Elder Bacon, so far from causing his successor any inconvenience, only tended to increase the happiness and pleasure of the relation he held to them. And inexperience has taught him, that no worthy minister suffers by settling with a church, which has been accustomed to love and pray for their former minister.

"Two years previous, the church had built a small log meeting-house, eighteen feet by twenty-four, but it soon became too small to accommodate the people. They therefore united with the Presbyterians, in this part of the town, and built a framed meeting-house, thirty feet square. Each denomination was to have the privilege of occupying it, alternately, half of the time. But as no preacher was obtained by the Presbyterians, it was occupied all of the time by the Baptist church."

Father Peck was not ordained till the beginning of the year 1806. He thus notices a revival which took place soon after :

"From this time, the assemblies greatly increased, and were very attentive to the proclamation of divine truth. In the following December, the heavens appeared to bow, sinners trembled, backsliders returned with tears of repentance, and young converts began to speak of the wonders of redeeming love. Every brother and sister appeared to fill their appropriate place in the church. Brother Joseph Coley took an active part in the glorious work, and his labors were much blessed. The revival, like a gentle rain, continued with but little intermission, through the following year. Great union prevailed in the church, and additions were frequent.

"In this revival, which continued about two years, more than a hundred were added to the church. It should be remembered, that at this period, this vicinity was new, and sparsely inhabited, and that a reformation in which so many were gathered into the fold of Christ, in such a region, must have reached nearly every habitation."

The difficult, and sometimes distracting operation, of erecting a new meeting-house, is thus described, together with some individual instances

of conversion, which have a simplicity and natural pathos perfectly characteristic of the author :

"In 1815, was laid the foundation of our present meeting-house. The Lord had so increased the church, that the house they at this time occupied, could not contain the people. They therefore commenced the erection of our present house of worship. This caused much anxiety in the minds of many of the members. The old house was endeared to them by many hallowed associations. There, many of their souls had been converted to God; there, their hearts had been refreshed by the quickening influences of the Divine Spirit; there, they had often found it good to wait on the Lord, and they feared, that in entering a large house, the people would become proud, and God would take away his Holy Spirit. But their fears were not realized, for in the same month, that the foundation was laid, God began to pour out his Spirit, and the revival continued till the house was completed. When the church entered their new place of worship, the Lord was displaying the riches of his grace, and the house was not only filled with people, but with his glory, so that each saint could say,

My soul, how lovely is the place
To which thy God resorts!
'Tis heaven to see his smiling face,
Though in his earthly courts.

"We will here dwell a little time on some features of the revival, as developed in the cases of individuals.

"At the covenant meeting in July, among others who presented themselves to the church, was a lady who had long entertained a hope in Christ, and who for some time had been convinced of the distinguishing sentiments of this church, but who had determined she never would be a Baptist. At length, a sense of duty rested with such weight upon her mind, that she could withstand no longer. The night before she offered herself to the church, she made her wishes known to her husband,* and desired his approval. He possessed too high a regard for her feelings to forbid her, but the enmity of his heart was arrayed against it.

"His business calling him from home the next day, he left her, cherishing a faint hope that she would not attend the meeting. Returning however at night, and finding that she had been before the church, and was accepted, he could restrain his feelings no longer, and declared, that the union between them was broken, and that there was no more enjoyment for him in life. His wife endeavored to console him, but the effort was vain. While thinking of it in the silence of midnight, it occurred to him, that in attempting to prevent his wife from the performance of her duty, he was contending with no less an adversary than God. When he beheld the iniquity of his heart, so appalling was the spectacle, that he thought there was no peace for him in time or in eternity.

"But this did not reconcile his feelings to his wife, for he yet regarded her as the cause of his trouble. In the morning he was greatly depressed in spirit, but thought if his wife was out of his sight he might be relieved. He therefore refused to accompany her to meeting. She, however, went to the house of God, in a calm, serene state of mind, not doubting but that the Lord, who had bowed her will, was able to subdue his also. Her absence afforded no relief to the troubled mind of her husband. Instead of this, his distress greatly increased, the wrath of God seemed to be his

* These were the parents of Rev. Eliaba L. Abbott, now a missionary in Burmah.

only inheritance. He visited his fields, but they appeared clothed in sack-cloth; he returned to his house, but only to experience a heavier load of sin and guilt. At length his wife returned from meeting, with some friends, who called to see him. At first he refused to be seen of them; but soon the scene changed, for, He that turneth the shadow of death into the morning, and giveth songs in the night, appeared for his relief. His heart was melted, he confessed his criminal opposition to his wife, and asked the forgiveness of God, of her, and of all who were present. At our next church meeting he was received, and the Sabbath following was baptized, and united with his wife and the church, in commemorating the unspeakable love of God, by partaking of the sacred symbols."

"Some of the greatest opposers to religion, and most stout-hearted in sin, were made to sit at the feet of Jesus, and listen with delight to his word. One instance we will mention, which will be remembered by some who are now present. It is the case of a merchant, trading in this place at the time, who denied the truth of divine revelation, though otherwise a valued citizen. He was a regular attendant on the public worship of God, and one of the most prominent members of our choir, but an avowed opposer to religion. His wife had obtained a hope in Christ, and desired to unite with the church, but she met in him, a spirit of unyielding opposition.

"He was then erecting a store in this village, about a mile from his residence. At this time, we were much engaged in finishing our present meeting-house, so as to accommodate the Association, that was to hold its session with us, in a few weeks. He came into the village to give some direction to the men in his employment, and on his return, called into the meeting-house, where he beheld the workmen all engaged in completing the inside of the edifice. They were so busily employed in their work, that they did not notice him. While he stood looking at the arch of the house, the following train of reflection passed in his mind: Why can men be so deluded, as to believe in the existence of a God, and as to waste their energies, in building houses for his worship! These are indeed men of as sound judgment, on other subjects, as can be found, and why upon the subject of religion, should they be misguided by fanaticism!

"While he stood thus reflecting, it suddenly rushed upon his mind, like a message from another world, 'there is a God, who should be worshipped and obeyed, and how fearful is my condemnation, in despising him, and trampling on his authority.' He said that he was so overcome with a view of the relation he held to God, and the stupendous magnitude of his sins, that he should have fallen to the floor, had he not supported himself by a work-bench, near which he was standing. As soon as he partially recovered his strength, he started for home, but his soul was in anguish. When about half way, his eye-sight left him, and he thought himself dying, and sinking to perdition, and in the bitterness of his soul, he prayed in the language of the publican, 'God, be merciful to me, a sinner.' His sight returning, and feeling much relieved in his mind, he proceeded homeward, admiring God, as exhibited in his works.

"Entering his store, he confessed to his partner in business, (who with his wife, had lately been baptized) and then proceeded to his house; as he came in, his wife was greatly alarmed at his death-like appearance. She supposed at first that he was sick or angry, because one of our sisters was present, visiting, and conversing with her on the subject of religion. He however said nothing, but retired to his room, followed by his wife, and to her earnest entreaty, to know what was the matter, he replied that

he was a great sinner, and he besought her forgiveness. Her bursting flood of tears, spoke the language of her heart. Soon he made a like confession to all in the house, and asked their forgiveness. He then went to the house of the pastor, and not finding him at home, he returned, but said he could have no rest, till he had seen him. The pastor returning from a meeting in the evening, and passing the house was requested by a brother standing in the road, to call. He readily did so, when this gentleman took him by the hand, and conducting him to his room, confessed to him and asked his pardon, for things he had said of him to his wife, of which the pastor had never heard, and indeed never would, if he had not told him. The pastor had nothing against him to forgive, and felt only to join with the neighbors present, in giving glory to God, for what he was doing for his soul.

"This was an occasion long to be remembered by those present. In about three days he obtained a full evidence of his adoption into the family of Christ. Very soon, he in company with his wife, bowed his neck to the yoke of Jesus, by being planted together in the likeness of his death, and uniting with the church. Not long subsequent to his profession of religion, he thought it his duty to preach the gospel, and giving the church satisfaction, that he was a chosen vessel of God, to bear his name and message to lost sinners, they gave him full liberty to proclaim Christ and him crucified. He then closed up the mercantile business in which he was engaged, and devoted himself to the ministry, in which he has been a devoted and efficient laborer, for more than twenty-six years. This was Elder Jesse B. Worden, now of Jackson, Pa."

The following statistical view of the church's progress, under each of its four pastors, may be regarded with interest:

" Elder James Bacon, 3 yrs.	Bap. 36	Let. 19	Dis. 4	Ex. 1	Died 2
" John Peck, 31	640	125	422	55	109
" John F. Bishop, 3	22	20	31	3	12
" Daniel Putnam, 7	103	57	62	10	32
	<u>44</u>	<u>801</u>	<u>221</u>	<u>519</u>	<u>69</u>
					<u>155</u>

Total amount of all that ever united with the church, 1022."

His feelings in leaving the pastoral relation are thus presented:

"At this time the pastor of the church, who had served the Baptist Missionary Convention of the State of New York, a limited portion of the time annually, for ten years, in accordance with the solicitations of the Convention, thought it his duty to devote his whole time to the missionary cause. (The first year of the ten he was absent from the church nine months, and the pulpit was supplied by our venerable Brother Coley.) Accordingly, in November, he requested the church to release him from his pastoral office, and they acceded to his wishes. This was an occasion of painful interest to him, and the feeling was reciprocated by the church. To separate himself from this dear flock was the greatest trial the pastor had ever experienced. It caused his heart to bleed. He had passed through joyful and trying scenes with the aged members, and both had tended to increase their union. The younger members of the church had been born into the world, since he commenced his labors here. With many of their parents and grand-parents, he had enjoyed sweet communion in the house of God. They had been his counsellors. He had visited and prayed with them on their death-beds—attended their funerals, and followed them to their graves.

"And now when he saw their dear children and grand children, bowing to the sceptre of Jesus, engaged in the work of the Lord, and valiant for the truth, he could but associate them together, and seemingly to witness their parents and grand-parents as living in these their children, and the contemplation endeared them to his heart with indescribable tenderness. To leave a people endeared to him by so many hallowed associations, was a trial so great and so painful, that he could say with the Psalmist, 'My heart is poured out like water.'

"How other ministers felt in leaving their people he did not know, but it seemed to him, a great thing to take the charge of a church of Christ, and that no trifle should cause a removal. He feared that this subject was not viewed in all its bearings, in the frequent cases of separation between pastors and people."

We cannot make room for the delineation of the history of the second or Village Church, and must content ourselves with copying the closing summary and general reflections which embrace both churches:

"The total alterations in the church in twenty-four years, are: Added by baptism and letter, 504; dismissed, 199; excluded, 36; died, 62.

"Add to this the alterations in the parent church, and the total of both is as follows:

"Added by baptism and letter, 1,526; dismissed, 718; excluded, 105; died, 217.

"About one-fifth of those excluded have been restored. Total of all who have belonged to the two bands, *fifteen hundred and twenty-six*.

"We shall only add a few circumstances, which seem to deserve special notice in the history of these churches:

"1. It appears that during the period embraced in this history, they have enjoyed about twenty precious revivals of religion. In these seasons of refreshing, very many have been gathered into the churches, and though some have been put away as disorderly walkers, yet the great portion of them have held on their way, adorning their holy profession, by lives of piety and usefulness.

"2. Notwithstanding trials and afflictions have been experienced, yet the union of the first band has never been so disturbed as to occasion the neglect of the communion season, in a single instance, for forty years. The same has been true of the second band for twenty-four years.

"3. The stability of the ministry is worthy of special notice. The parent church has been destitute of a pastor only two months in forty-four years, and has had but four pastors. The second church has had but three pastors in twenty-four years. In both cases we include the present pastors, who are laboring successfully, and it is our prayer to God, that they may be a blessing to their respective churches, for many years to come.

"4. Such has been the union of both churches, that they have never had occasion to call a council, except for ordination. The difficulties which have arisen, they have been enabled, by the blessing of God, to settle among themselves.

"5. Five churches, including this, have been formed, as to their principal members, from the parent church.

"6. The goodness of God has been signally manifested in raising up ministers of the gospel among us. Twenty-three ordained ministers have gone out from the parent church, and nine from this church; twenty-nine of whom are still living and laboring in different parts of the world.

"7. These churches have been very much alike. Not merely as to their

doctrine and discipline, but in the dealings of God with them, in their general prosperity, their character, example, and influence. And it is believed that the grace of God has enabled them to exert a healthful influence, not only in this region, but on different and distant parts of the world.

"In closing this short history of the two churches, how solemnly are we reminded of the extreme brevity of life—of the transitory nature of all earthly relations, religious as well as social and domestic!

"The fathers, where are they? and the prophets, do they live forever?" The special services of this day answer no. The children and the grandchildren, are with us; but the fathers and mothers, with their whitened locks, and the ministers with their hoary heads, who labored in those days, where are they? Alas! with few exceptions, they are gone—all gone."

The American Sunday School Union have performed, as usual, a most acceptable and important service for young and old, by issuing in their neat, cheap, attractive style, half a score of 18mo volumes, just such as judicious parents and teachers will be most anxious to secure, in order that they may *safely* gratify themselves, and the recipients of their favors. Here is, 1. The Life of Solomon, with beautiful illustrations. 2. The Youth's Friend, for 1845, neatly bound. 3. Curiosities of Egypt, a most attractive and instructive volume. 4. The Jew at Home and Abroad, full of interesting information, of that wonderful people. 5. Ruben Kent's first Winter in the City; which those who have read of him at school will not fail to peruse. 6. Proverbs of Solomon, arranged according to their subjects: who needs commendation of them! 7. The Midshipman in China; full of instruction in regard to that empire, and its inhabitants. 8. Napoleon Bonaparte, with spirited, graphic sketches of the house in which he was born—his crossing the desert, his flight from Russia, and his Tomb, with the lofty Monument in Paris erected to his memory. 9. Life in Earnest, a plea for industry and vigor which cannot but do good. 10. Kindness to Animals, for which even the beasts should be thankful.

THE SUFFERINGS OF CHRIST. *By a Layman.* Harpers, New York.
JENKYN ON THE ATONEMENT. Gould, Kendall & Lincoln, Boston.

The discussion of polemical Theology is not our object, and we merely note the above-mentioned works to say, that the first boldly advocates the rather startling hypothesis, that the sufferings of our Redeemer, were not confined to his human nature. That the Godhead died, as well as the humanity of the Son of God. This is one of those curious questions, which we fear will minister strifes, rather than godly edifying. The book is written with the freedom and earnestness, which are oftener found among laymen, than professed divines. Its perusal may be useful, even though its main position should not be acquiesced in. The second volume treats of the atonement in a wide comprehension of its bearings, rejecting with

various reasons and testimonies, the idea of a limited atonement, and giving some exemplifications of the practical tendency of this fundamental doctrine, in the hearts and lives of its recipients.

Of *ornamental, elegantly illustrated books*, Mr. E. Walker of this city has issued the *fourth edition* of Dr. Cheever's delightful lectures on Bunyan's Pilgrim, which if he had never written any thing else, would give him undying fame. The Doctor in this volume, as well as in the brief sketch he furnished, illustrating the picture of Bunyan's birth-place, in one of the numbers of the Memorial, seems to catch the inspiration of his theme. No better or worthier family reading can be recommended, for hundreds who may be delighted and profitted by the perusal of these Lectures.

The Missionary Memorial, from the same publisher, is admirable in its way, presenting few pictorial embellishments, but an adornment of higher worth, in the contributions of many excellent writers, on topics indicated by the title. Kincaid has given a sketch of Burmah, with thrilling personal adventures. Our associates, J. M. Peck and Choules, have each a sterling article. Dowling's "Almost There," will be read with interest; and the lines by Griswold are not unworthy of his fame.

The Attractions of Heaven, edited by H. A. Graves, is a miniature beauty, from the press of Gould, Kendall & Lincoln, Boston, made up of excerpts from the most gifted writers.

The most expensive and magnificent book of this kind, is Harper's Pictorial Common Prayer. As far as beautiful adornment is concerned, this is *ne plus ultra* indeed. The admirers of the book itself, will be in ecstasies with its dress. What a pity it were not, in some parts, more scriptural!

The same publishers have added three volumes to their New Miscellany, viz: the Philosophy of Mystery, by Dendy; the Life of Mozart, by Holmes; and the Practical Astronomer, by Dr. Dick. We should describe them, as they stand, thus—good, better, best.

Prescott's Miscellanies, biographical and critical, an 8vo. by the Harpers in their best style, is a more perfect and attractive American book than we have seen for many a day.

Of Periodicals: the Western Baptist Review, by J. L. Waller, Frankfort, Ky., a monthly of forty or fifty pages, at \$2 per annum, is excellent. The Antiquarian, by our neighbor Arthur of Schenectady, will please one class of readers. Mrs. Allen's Monthly Journal begins its eleventh year, greatly improved. The Democratic Review wins increasing favor, even from some who are not its political admirers.

The Farmer's Library and Journal of Agriculture and Sears' Family Magazine, are beautiful and attractive as ever.

[Several notices deferred till next month.]

MONTHLY RECORD.

REVIVALS OF RELIGION, after a period of more than usual barrenness and spiritual gloom, seem now beginning extensively to gladden the hearts of those who have prayed and labored for them. We cannot give in detail the items which begin to abound again in several of our religious papers. A summary recapitulation will be attempted in a following number.

STATISTICS.—That prince of statistical lore, Rev. J. M. Peck, has promised for two months past, a rich and important article in this line. It may be relied on for the February number. We have in type a complete view of Baptist Institutions in Great Britain, in a more interesting and readable form than has ever before been presented. It will appear in our next.

So will a full and more satisfactory notice of the Centennial Services in the first Baptist Church in this city, than has yet appeared. We intend that notice shall be followed up by sketches of the denominational history of all the churches in this and the other principal cities in the Union.

FOREIGN INTELLIGENCE.—Gratifying information of the progress of truth, the establishment and increase of our churches, has been received, especially from Germany and parts of Burmah. Behold! what hath God wrought, even in the midst of darkness and persecution. Brief extracts from letters of this kind, with some of similar tenor from Greece, will be given hereafter, as room can be found for them. In the mean time, remember the persecuted, the oppressor and the oppressed, in fervent prayer!

A very poor and aged man, busied in planting and grafting an apple tree, was rudely interrupted by this interrogation: "Why do you plant trees, who cannot hope to eat the fruit of them?" He raised himself up, and leaning upon his spade, replied, "Some one planted trees for me before I was born, and I have eaten the fruit: I now plant for others, that the memorial of my gratitude may exist when I am dead and gone."

Kristno, a converted Hindoo, made the following observation in a conversation he had with some others, and which is a fine illustration of Ephesians 3: 18—22. "The Hindoos," said he, when they have built a new house, consider it unclean and untenable till they have performed an offering, and then they take up their abode in it. So God; he does not dwell in earthly temples, however magnificent; his residence is in the heart. But how shall he dwell with men? The sacrifice of Christ must be offered: then the house, the heart, in which the sacrifice is received, becomes the habitation of God through the Spirit." Excellent divinity! How truly wise are those whom God teaches!

THE
BAPTIST MEMORIAL
AND
MONTHLY RECORD.

VOL. V. NEW YORK, FEBRUARY, 1846. No. II.

[For the Memorial.]

SELF-SCRUTINY.

I hearkened and heard,
But they spake not aright;
No man repented him of his wickedness,
Saying, What have I done?
Every one turned to his course,
As the horse rusheth into the battle.—*Jeremiah.*

Mr. Memorial,—Allow one of your readers to thank you, with more than ordinary gratitude, for the first article in your last number. Possibly I should not coincide with all the suggestions there presented; but many, and indeed most of the thoughts contained in that paper, seemed to me eminently just and seasonable. I was struck with the justice and force of the expression, that we have each been looking too far away from ourselves for the cause of the present religious declension. One throws the chief blame on the imputed mismanagement of our benevolent institutions. Another cannot expect God's blessing, because the churches evince such apathy in reference to the millions who are oppressed. Some throw all the blame on ministers; others think the perverseness of churches is the hindrance. Another sees in the present depression just the results of his own predictions years ago, "the re-action of undue excitements,—the recoil from the impulse of fanaticism."

Some others, gathering boldness from desperation, have ventured to question whether indeed there is any real depression, or retrograde movement in our religious concerns. *They* are very well satisfied with things as they are. To be sure, there is not much growth, but they flatter us with the idea of great solidity, and uncommon preparedness for a successful advance movement soon. It would spoil all this unctious flattery to a diseased and stupid conscience, to bring out strongly and clearly the revelation of startling facts. With all our abundant facilities for religious usefulness, if the number of

deaths and exclusions from our churches are more than double the additions by profession,—as was the last year seen in Vermont, and perhaps some other States,—how long a time will be requisite at this rate to reach the millennium? Or rather, how long before Christian churches will become extinct?

But even the conviction of painful deterioration now witnessed, however deeply it may be planted in our minds, will not cure the mischief, nor essentially mitigate its evils, unless we can ascertain and remove its guilty cause. When this work is attempted, in honest earnest and persevering fidelity, it may be hailed as a bright omen for good. My grief now is like that of the weeping prophet above quoted; they speak not aright, do not apparently repent them of their own wickedness, nor say, What have I done? That is a most unhealthy state of the moral constitution, where each one inclines to visit with intense severity the culpability—real or supposed—of others, and overlooks his own blameworthiness. The tendency of many movements, for some time past, has been in this direction. The severity of invective has exhausted its vocabulary to find epithets sufficiently caustic for the moral delinquencies of those *far away*, while as a natural consequence the attention and scrutiny have been chiefly diverted from our own dear selves. As a general rule, it may be stated as too common, that just in proportion to the censoriousness we evince when regarding others, will be found our unfaithfulness in examining and correcting ourselves.

If there is wayward unwillingness to put home the question, “What have I done?” there seems to be the more reason why it should be attempted by another. Let me then ask of every brother or sister who peruses these lines, have you not indulged in pride, in worldliness, in unconcern for the salvation of those around you? This enumeration might be easily enlarged; but with the hope of fixing these points more deeply in the mind, the conscience, the heart, let the inquiry for the present stop with these three specifications:

1. This pride sometimes takes the form of vainglorious exultation. It cannot be reasonably doubted that both of the religious denominations—the Methodists and Baptists—who now rejoice in so large a numerical superiority over the older established and more aristocratical sects, have been in no small degree endangered by this rapid increment, this large aggregation of numbers. To exult in the wide prevalence of our principles and practices is natural,—is not perhaps in itself wrong; but as human nature now is, but imperfectly sanctified, it will commonly be found closely allied to appalling dangers. Has there not been increasingly prevalent a disposition rather to glory in our numbers, than to be deeply, penitently

humbled before God for the unfruitfulness so painfully manifest in the larger portion? But the sum total of this general wrong, is but the united items of that which is distinctly traceable to each individual. What part hast thou, reader, in this; what hast *thou* done?

Again, this hateful pride often takes the form of supercilious self-complacency. Our more scriptural form of church government and ordinances may readily be made the occasion of glorying over others who bring forth more of the genuine fruits of the Spirit than ourselves. Has not this marvel been exhibited occasionally at least among us;—resting as contentedly in the certainty that we are right, *exactly right*, in being buried with Christ in his initiating ordinance, on the profession of our faith in Him, as though this were the end of our obedience, rather than the beginning? If we forget that he who putteth on the Christian profession should not boast as those who have accomplished its objects, can it be wondered at that our blunder should grossly mislead us? Here, too, as above mentioned, it becomes each one to ask, what have I done?

2. Worldly mindedness is ranked, in the scripture scale, among the frequent and deadly sins, and against it the warning voice of admonition and entreaty, and even stern rebuke, is frequently raised.

The abundant prosperity which has characterized the last few months or years, tends strongly in this direction, leading by insensible steps to a fearful remove from the simplicity of the heart's first love and trust in the Redeemer. Incipient affluence, or even the prospect of it, are more difficult to be borne by those who have begun their course in far humbler circumstances, than where the early station in life had been different. How hard to rise thus, without giddiness; to be courted, caressed, looked up to with admiration or envy, without yielding at all to its intoxicating potency. Look at the manner in which those young disciples seek to commence their domestic establishment! The care and concern they lavish upon the tasteful apartments and fixtures of their abode; the feverish anxiety indicated, to make an impression by these extraneous things, does not seem quite in harmony with assimilation to him who was born in a manger and died on the cross, and who has expressly told us that it is enough for the disciple to be as his Master, the servant as his Lord!

May I be pardoned for expressing the fear that our younger ministers—some of them at least—are not as considerate and self-renouncing in this respect as their duty to this Master, and the value of their example requires. So, too, in our houses of worship, and in all the attendant manifestations of

worldly conformity, how would the hearts of some of the more spiritual of a former generation recoil from such approximations to pomp, and show, and a captivating brilliancy poorly fitted to facilitate the simple enforcement of self-denying truth as is sometimes seen. The safe, the wise and right path in all these things, doubtless lies between the extremes. Are we now sedulously seeking this golden medium? If not, what hast thou done?

3. Unconcern for the early conversion of those around us, would be the natural and inevitable result of the preceding sins. The benumbing power of worldliness, and the hardening, deadening influence of pride, inevitably blend their force to turn away the heart from such yearning compassionateness for the perishing as Jesus habitually evinced.

They operate both as cause and effect in the same direction. Let me try to awaken the conviction, that some, and I fear many who read these lines, are really thus callous, to the appeal which daily contact with the unrenewed, so loudly addresses to them. Was there not a time when the sight of your eyes resting on those without hope and without God in the world, affected your heart in a way very different from what it does at present? But their real danger is not less than you then regarded it. They still walk on slippery places, their feet will slide in due time, and the day of their destruction makes haste. Can it be the part of true Christian commiseration, to cease feeling for them the most intense yearnings of solicitude, that Christ may be formed in them the hope of glory, and their feet be turned from the road to death? Now, look over the past year, the month just closed, or even yesterday, and say, in view of this class of duties, what have I done? If I may hope that the beginnings of repentance are kindled by this review, do not, as described in the closing lines at the head of this paper, turn back to your course as the horse rusheth into battle. Rather lift up thy soul to the *Divine Helper*, for his needed aid.

BETA.

NEW YORK BAPTIST ASSOCIATION.

CIRCULAR LETTER, 1809.

Messrs. Editors:—In looking over the minutes of the N. Y. Baptist Association, I was so much pleased with the Circular letter of 1809, as to wish it reprinted, that the reader of the Memorial might see what our fathers thought and wrote some forty years ago. The letter was prepared by a Committee, consisting of brethren John Williams, Wm. Parkinson, and C. P. Wyckoff; and its object, viz:—*the co-operation of private*

members with their Pastor, in promoting the cause of Christ, is quite as interesting and important now as it was then. The Circular is substantially the same as that of the Charleston Association of 1802, and is certainly as appropriate to the churches in our frozen regions of the North, as to the sunny South. H.

CIRCULAR LETTER.

The New York Baptist Association met in the meeting house of the First Baptist Church in the city of New York, on the 24th and 25th days of May, 1809, to the churches they represent, send Christian salutation :

DEAR BRETHREN IN THE LORD:

Pursuant to a resolution passed at our last session, we now proceed to address you *chiefly* in the substance of a letter published by our sister Association of Charleston, in A. D. 1802. This letter we adopt, not we hope from a desire of ease, but because we think the subject of it better suited than any other to the present state of our churches, and the discussion equal, at least, to any production of which we might be capable on the same subject. The subject is embraced in the following question:—"By what conduct are members of churches most likely to strengthen the hands of their ministers, and co-operate with them in promoting the interests of vital religion?"

This subject, brethren, is truly important; it certainly demands, and we hope will receive, your serious attention. Of your desire that the kingdom of Jesus should flourish, as also of your willingness to assist in its promotion, we should be sorry to entertain a doubt. But may we not suggest to you certain means, by attention to which, in our opinion, your usefulness will be most likely to appear.

Your Ministers who are appointed to lead in this great work, demand your attention. With them you should be ever ready to unite in all measures which promise success. Consider their office, their character, and their labors. If, in your choice and continuance of them, you have attended to scripture direction; they are *faithful stewards*; they are men called and qualified of God for sacred service—men possessing the spirit of that religion they endeavor to inculcate upon others—men eminent for faith and patience, for charity and godly zeal, for prudence and discretion, for every grace and virtue—men animated with a principle of love to Christ and the souls of men. Their appointment also as pastors and teachers, implies that *you* need, and *they* are calculated, instrumentally, to dispense spiritual food—even knowledge and understanding in divine things. However, with all the qualifications they possess, and which, we hope, they are endeavoring to improve, they are but men, and men too of infirmities and imperfections. As good men, and as zealous for the truth, Satan and the world will hate them, and use all means

to injure them ; and, as men of infirmities and imperfections, every advantage will be taken of them. You then are not to be idle spectators and leave them to labor and suffer alone. And what may be your own treatment of them cannot be a matter of indifference ; no, to secure their greatest usefulness a certain line of conduct towards them is your incumbent duty. Their influence must be preserved, otherwise their usefulness will be lost. To preserve their influence, as far as it depends on you, tenderly regard their characters. The character of every good man is dear to him and ought never to be slandered. With what delicacy, then, should we treat that of a minister ; and how carefully should we refrain, not only from every thing which may slander, but which may, either directly or indirectly, lessen that reputation, on which, not only the dearest happiness of an individual, but, in some degree, that of a whole community, depends. The limits of our letter will not permit an enumeration of the various means by which the character of your minister may be injured, but your own prudence will see and avoid them ; and your own solicitude, that his character should be fair and honorable, will suggest to you many prudent expedients to wrest it from the abuse of others. Feel for the cause of God and you will then feel for the reputation of his servants.

“You may lessen your ministers’ influence by the want of a proper regard, not only to their moral, but to their ministerial character : unjustly depreciating their abilities and making illiberal remarks on their performances, will greatly injure their influence. It is laudable to compare the doctrines delivered by your ministers with the sacred scriptures, and to judge for yourselves respecting the truth of them ; but is there not some delicacy to be used in expressing your objection to their doctrines, or your disapprobation of their performances ? Instead of retarding the work, by continual and severe remarks upon the labors of those you hear, would you not do well to remember that no human works are perfect, and that you, in forming to yourselves a standard of excellence, are subject to deception and error ? Let, then, forbearance be exercised ; recollecting, also, that circumstances are numerous which lead mankind to feel, think, and judge differently. You will act a more liberal, a more consistent and a more useful part, by uniting with your pastors ; and, as suitable opportunities may offer, by endeavoring to impress the minds of your families, friends and neighbors, with the excellency of those truths which they may, from time to time, deliver unto you. Dwell more upon their good and wholesome instructions, their fervent and pious exhortations, than upon their errors and failings, and you will strengthen their influence and assist their labours. Circumstances, indeed may occur, in

which it might be proper to notice the deficiencies in their performances; but in those instances prudence and discretion are to be used. Perhaps a free and affectionate conversation with them, in private, about the unsatisfactory parts of their performances, would generally answer the best purpose. This might be of mutual advantage. Failings, to which your ministers are liable, in common with all mankind, and which may be called infirmities, are to be borne with tenderness, and should never be subject to severe censure or ridicule. A contrary conduct would not only be ungenerous, but would lessen the respect due to their character, and injure their usefulness. Let your general deportment towards them be respectful and becoming the dignity not of their persons, they are earthen vessels, but of their office—of the trust committed unto them. Live with them in love, esteeming them highly for their work's sake, and you will comfort their hearts, strengthen their hands, encourage them to enter with more cheerfulness and spirit upon their labors, and open to them a fairer prospect of success. Be ever ready and desirous to enter into familiar conversation with your ministers upon the spiritual state of your own souls, on the duties of the christian, and the precepts and doctrines of the gospel. Great would be the advantage vital religion would derive from such an intimacy, well improved, between ministers and their people. Knowing your views and feelings, they would more successfully communicate to you instruction, and you and they, be mutually animated in the work of God. Reflect upon the effects of a contrary conduct. Consider the discouragement and difficulties your ministers must feel, and the darkness and coldness in which you are likely to remain, if no such opportunities for spiritual conversation are improved. Is not the want of this converse with them, on spiritual things, one great source of those complaints which you have often made respecting your lifeless state; and are not pastors and people, in this respect, verily guilty? May your lips be touched as with a live coal from the altar, and your tongues become as the pen of a ready writer; and at the close of your interviews with your pastors, may you be able to say, Did not our hearts burn within us when we communicated our thoughts and feelings to him, and he expounded unto us the scriptures!

"To pray for your ministers, is a duty incumbent on you. *Brethren*, says the apostle, *pray for us*. That they have the prayers of the souls committed to their charge is to them an animating consideration, and cannot fail to attach them to you more tenderly.

"Provide for your ministers a comfortable support. They are to be instant in season and out of season; to be wholly occupied in the various duties of their office: studying, medita-

ting, reading, preaching, praying, exhorting, and visiting their flocks in sickness and health. These are labors in which your ministers are to be continually engaged; but their temporal support God has made your care. If their time and attention are occupied and embarrassed with making provision for their own and their families' support, it will be impossible for them to attend as they ought to the cause of God among you. Here you must strengthen their hands and encourage them in their work, by delivering them as much as possible, from the perplexing cares of the world; thus, manifesting your willingness to bear your share of the burden. Has the conduct of any of you been different from this? And, if so, have your ministers felt no difficulties, and has vital religion suffered no injury? Let experience impartially decide. Surely they have. Brethren, these things ought not so to be; the sacred cause of Christ demands from you every support. Unite with your ministers, and, if they are willing to devote their time and strength to the work, do not prevent them by denying them a comfortable subsistence.

"From the faithful discharge of the duties we have already enumerated as incumbent on you, your ministers will derive peculiar aid in their work; but your general conduct, as well as your particular treatment of them, will either strengthen or weaken their hands, as such conduct either supports or wounds the cause of God. Your exemplary and holy lives will add force and energy to the truths delivered by your teachers. Live, then, that religion which you would wish recommended to others; maintain a holy communion with God, and keep alive the spirit of religion. Let your souls be animated with the contemplation of the glorious character of God, and the glory and grandeur of Christ's kingdom, both in this and the future world. But remember, religion does not consist in contemplation only. The duties inculcated in the Bible, are mostly of the active kind; and such as can be performed only by men in a state of society. The fruit of the spirit, not the flights of the imagination, mark the Christian, and distinguish him from the children of the wicked. Be careful to have your intercourse with the world free from censure, and recollect that he who is unjust to man is unjust to God. The enemies of religion will justly ridicule your profession, of a change of heart, if it be not connected with a change of conduct. They will say, your conversion is a deception, your devotion mockery, and your faith no better than that of devils. Your ministers will labor in vain to convince others of the necessity of being born again, if you should be found of an unforgiving temper and conduct, censorious, backbiting, passionate, impatient, indolent, covetous, or sensual. They will never believe that religion to be of God which does not benefit mankind

by softening and improving the mind, and by suppressing those passions which are destructive of domestic and public happiness. Viewing the works of God and his providence, and being struck with that goodness which he has displayed in these operations, they justly look for the same display in the effects of a religion which claims God for its author. They will never believe that religion to be of God which is connected with a character the reverse of his own. To answer the expectations of those who reason justly, and silence the clamours raised by the enemies of religion, your ministers will labor in vain without the assistance of your truly christian lives and conduct. Be then the tender, affectionate companion, not the peevish, passionate and cruel ; be the faithful parent and the dutiful child ; the peaceable, the fair, the punctual and the upright man in all your commerce with the world ; and the sincere christain in all the duties of religion. Live in peace among yourselves, and you will comfort and support the hearts of those who watch for your souls as those who must give account. This will be their language—"Behold the people of our charge ; and learn how good and pleasant it is for brethren to dwell together in unity." Union peculiarly characterizes the kingdom of Christ, and is essential to its beauty, strength and happiness. Destitute of union and peace among yourselves, you are not subjects of the king of peace, and are not co-operating with his servants. Figure to yourselves, how harrowed up must be the feelings of a minister, how blasted his strength, and how accumulated his difficulties, who lives in the midst of a divided and contentious people. Do they co-operate with him in advancing vital religion in the world ? The spirit of contention is death to vital religion, and will ever be fatal to the most powerful exertions of your ministers. Let, then, the olive branch of peace ever be green and flourishing among you. The injury which the cause of Christ sustains, from neglect of gospel institutions, or from a careless attention to them by those who profess to be the children of God, particularly to public worship, is often great, and being sensibly seen, and felt by the ministers of Christ, embarrasses them with peculiar difficulties. This institution is well calculated to awaken an attention to religion, and to spread its happy influence among mankind. Well worthy of remembrance is the injunction of the apostle—"Forsake not the assembling of yourselves together." He who neglects this duty, or is careless in the performance of it, must be destitute of a proper regard to the feelings of his minister and to the real interests of religion. The evil is contagious : the example of one man has influence on another, and a regular attendance on public worship becomes unfashionable ; your minister is deserted, and his heart and strength fail him. To strengthen then his hands and to aid him in the work, go with

him to the house of God, and animate him and your friends by your presence.

In your families, much may be and much ought to be done, which would be of general and important advantage, and greatly facilitate the work of the ministry. Not indeed in the work of regeneration—for this is the work neither of parents nor of ministers, but of God, (Eph. ii. 10,) but in disposing to a decent and serious attention to public means. Impressions favourable to religion may be early fixed on the minds of children, and more readily by parents than by ministers themselves. These impressions received from their parents, prepare their minds to receive the instructions of their ministers; and being made in early youth, they generally abide with them, and direct and influence their conduct through life. Numerous are the evils, extensive and lasting, which vital religion suffers from the neglect of family instructions; but time will not permit us to trace them through their various branches. Your own experience must have brought many of them to your view; and you must have often mourned for the neglect both of family religion and the pious education of children. Have you not often grieved for ministers, whose unremitted exertions to form pious and serious habits in the minds of youth, have been rendered fruitless by the want of support and encouragement from pious parents? Let it not be said of you, brethren, who are the heads of families, that you have deserted your ministers in this difficult and important part of their work. Every tender, every affectionate, every powerful consideration, unites to awaken and fix your attention to this duty; and to fill you with shame and remorse for the neglect of any means for informing the minds of your tender offspring, for attaching them to the doctrines of the gospel and to the practice of true virtue. To second, then, the exertions of your ministers, and to encourage them in the work, you must maintain religion in your families, and teach it to your children and domestics, both by precept and example.

The few observations which we have made upon the subject, and which we must now close, we hope will receive from you that attention which their importance demands. The promotion of religion in the world, is, of all others, the most interesting object to a benevolent mind, being the most intimately connected with the happiness of mankind and the declarative glory of Christ. What vigorous exertions then ought to be used, both by ministers and people, to promote the interests of the Redeemer's kingdom: and what solicitude should we feel to know whether we are using the most successful means to accomplish it. Guilt, it is to be feared, has in a greater or less degree, been incurred by us all. We have been wanting in that noble ardour which the religion of Christ demands; but it is time now for us to awake and rise.

from the dead. The voice of our Redeemer is heard in different parts and through extensive regions of our land. He has lifted up his standard against the enemy, when coming in like a flood, and thousands are flocking to it. Let us unite with them, engaging with resolution and perseverance in the contest—manifesting by our holy lives and godly conversation, that we are in truth enlisted under the banners of Jesus. Manifest, brethren, to your ministers, by your faithful conduct, that you will not desert them in their noble opposition against error, sin and Satan. Zealously engage with them in all becoming measures to promote the saving knowledge of the Redeemer, and the consequent fruits of holiness; and may your united efforts be crowned with abundant success in the complete triumph of truth, holiness, peace and love.”

Our interview has been harmonious and pleasing. Our business has been transacted in peace, and our separation is in love.

And now, brethren, “wishing you grace, mercy and peace from God our Father, and from the Lord Jesus Christ,” we remain yours in the faith and fellowship of the gospel.

HISTORY OF THE FIRST BAPTIST CHURCH, N. Y. CITY.

On Lord's Day morning, Dec. 21st, 1845, the Rev. S. H. Cone, Pastor of the First Church, delivered a *Centennial discourse* to a crowded and attentive audience. His text was, *Numbers 23: 23; Surely there is no enchantment against Jacob; neither is there any divination against Israel. According to this time it shall be said of Jacob and of Israel, what hath God wrought!*

He sketched the character of Balaam, and gave a brief outline of the history of Israel; their sojourn in Egypt, their journeyings through the wilderness, and their conflicts with their enemies;—from all which the Lord delivered them; proving the truth of the text, that although there may be “enchantments and divinations against Israel,” yet they shall not prevail. The counsel of the Lord shall stand; his promises shall be fulfilled—He will make the wrath of man to praise him; the remainder of wrath He will restrain; His chosen people He will bring to the land of Canaan, though earth and hell obstruct the way—and “according to this time it shall be said, what hath God wrought?”

The typical character of God's ancient people, the Jews, was next adverted to, and many passages of the Bible were quoted to shew that Jehovah's promises to his *spiritual Israel* were all “yea and amen in Christ Jesus;” that no “enchantment, or divination” of men or devils could ever frustrate them; but as certainly as that the children of Abraham were planted in the

"land flowing with milk and honey," so certainly all the children of God, whose names are written in the Lamb's Book of life, shall be brought home to the "better country"—the heavenly Canaan, "where everlasting spring abides, and never withering flowers ;"—and the ransomed, blood washed throng, with one heart and with one voice shall exclaim—*What hath God wrought !*

The preacher then applied the passage to the establishment of the kingdom of Christ, to the experience of individual believers, as well as to the history of particular churches, from the days of the Apostles to the present time ; and, finally, dwelt at length upon the preciousness and appropriateness of the text in reference to *the First Baptist Church, in the city of New York.*

The first effort to introduce into this city the idea of a Gospel church and of believers' baptism, as preached by the Apostles, as far as we can learn, was made in the year 1709, by a Baptist minister from Rhode Island, by the name of Wickenden. He preached here about two years, with little apparent success, and in the midst of opposition and persecution. He was thrown into prison where he remained for three months, for daring to preach the "glad tidings" without a license from an officer of the crown. In 1712, Mr. Whitman of Connecticut, came to New York and preached two or three years. He baptized some ten or fifteen persons ; among whom was a Mr. Ayres, who afterwards was set apart to the work of the ministry. Seven males and five females were baptized in 1714, and the following circumstance is recorded in connection with their baptism. Apprehending opposition from the mob, they assembled at the water side after dark, and the five females were "buried with Christ by baptism ;" but the mind of Mr. Ayres at that moment was arrested by the passage—"No man doeth any thing in secret when he himself seeketh to be known openly," John 7—4 ; and he was so fully convinced that it was his duty *to be baptized openly*, that he stated his conviction to the six brethren standing with him ; they all agreed to defer the administration of the Ordinance till the next day. In the morning Mr. Ayres waited upon the Governor, William Burnet, Esq, and related the facts in the case, requesting protection for himself and friends, while as believers they were about to obey the command of Christ in being baptized in his name. The Governor promised protection, and at the hour appointed for the baptism, he, together with many of the gentry, and a large concourse of citizens, attended at the river, and the Ordinance was administered without interruption. As the Governor gazed on the scene, he was heard to say, "This was the ancient manner of baptism ; and is, in my opinion, much preferable to the practice of modern times."

In 1724, the persons previously baptized were organized as *an independent Gospel Church*, and chose Mr. Ayres as their

Pastor. He preached to them until 1731, when he removed to Newport, Rhode Island, where he died. In 1728, they purchased a lot on Golden Hill, near John Street, and built a small meeting-house; but after the resignation and removal of Mr. Ayres, they were beset with difficulties. One of the trustees claimed and sold their place of worship, and their visibility as a Church ceased, after existing about eight years:—no attempt was ever made to revive it. Brethren Wickenden, Whitman, Ayres, and those who consorted with them, were called *Arminians*; but persons holding their sentiments were generally known in New England, in later years, as *Free Will Baptists*.

The First Baptist Church, New York City, originated in 1745, when Jeremiah Dodge, a member of the Fishkill Baptist Church, settled here, and opened his house for public worship. Elder Benjamin Miller, of New Jersey, preached here in that year, and baptized Joseph Meeks, who continued to be a very valuable member of the First Church until the 6th of October, 1782, when he died, aged 73 years. Robert North, and a few others who had belonged to the *Arminian Church*, having learned the way of the Lord more perfectly, now united with brethren Dodge and Meeks to sustain the Baptist cause. Mr. John Pine, a Licentiate of the Fishkill Church, preached for them till 1750, when he died. In 1747, the Scotch Plains Church, New Jersey, was organized, and called Elder Benjamin Miller to the Pastoral office; and as there were but thirteen brethren and sisters in the city, who agreed in their views of doctrine, it was deemed advisable to unite with that Church in 1753, with the understanding that brother Miller should preach in New York occasionally, and administer the Lord's Supper to them once in three months. His preaching was so acceptable that those who wished to hear him could not be accommodated in a private dwelling; the church, therefore, hired a rigging loft in *Cart and Horse Street*, now William Street, where they statedly assembled for public worship for several years. As their numbers and resources increased, they purchased ground in *Gold Street*, and erected a small meeting-house, which was opened on the 14th of March, 1760. In that year, brother John Gano, formerly Pastor of Morristown Church, New Jersey, preached for them several times, with great acceptance, and received a unanimous call to settle with them. He replied that he must finish his engagement with the First Church, Philadelphia, where he was then preaching; and must spend three months afterwards with the Yadkin Baptist Church, North Carolina, whence he had been driven by the outrages of the Cherokee Indians, in 1759; and then he would be at liberty to accept their call. To this the Church agreed, and continued to depend upon visiting brethren to lead in public worship, until June 19th, 1762, when twenty-

seven members of Scotch Plains, having received previously letters of dismission, were publicly recognized as an independent Gospel Church. Brethren Miller and Gano conducted the religious exercises upon this interesting occasion; the latter was received into the fellowship of the Church the same day upon the credit of his letter of dismission from the Yadkin Church, and entered immediately upon his pastoral charge. Many flocked together to hear him preach Christ crucified; in two or three years, the number of members exceeded two hundred; the meeting-house was considerably enlarged, so as to measure fifty-two feet by forty-two, and was then too small for the congregation.

The ministry of brother Gano continued to be very acceptable and edifying. He was no common man. He was endowed with strong powers of mind, and had been blessed with a good education. In the pulpit he was animated and affectionate; sound and clear in his views of divine truth, and skillful in arresting and retaining the attention of his audience. He was easy in his manners, had great knowledge of men, and possessed uncommon tact in accommodating himself to times and places and circumstances, and yet never lose sight of his "high vocation." It was a saying of his—*we must always act in character*—and it was his happiness, by grace divine, uniformly to maintain the character of a faithful servant of the Most High God. But even with such a Pastor, the peace of the Church was occasionally disturbed. Three ministers from England, at different times, endeavored to divide the Church—they were Murray, Dawson, and Allen—the last of whom, especially, caused them sore trouble. Brother Gano wrote to England, "and obtained such an account of the man and his character at home," as destroyed his influence in New York, and he soon after removed from the city. The next difficulty worthy of note originated in a vote of the Church to sing from hymn books, instead of giving out the lines, as had previously been the custom. This change gave so much offence that fourteen took letters of dismission, and formed the *Second Baptist Church, New York*, and as such were publicly recognized on the 5th of June, 1770, by brethren Miller and Gano.

The Church, however, continued to increase in number and influence until the war of the Revolution, during which period the members were every where scattered abroad. The ordinance of baptism was administered by the Pastor, April 28th, 1776, and not again until September 4th, 1784.

John Gano was a firm patriot and a brave man. In the struggle for national existence and the establishment of civil and religious freedom, he could not but take an active part. He removed his family to Connecticut, but determined to remain in the city himself until the enemy entered it. He was invited to become Chap-

lain to the Regiment commanded by Colonel Charles Webb, of Stamford, but declined the appointment. He, nevertheless, so far complied as to visit the Regiment every morning, and preach for them every Lord's day. He was anxious to remove the furniture from his dwelling, but his efforts were frustrated: the British shipping took possession of both the North and East Rivers, and he was obliged to retire precipitately to our camp. The enemy entered the city the next day, after a little skirmishing, and our troops were driven to Haerlem—then to Kingsbridge—and at last to *White Plains*, where Washington had collected a large part of his forces; and where, says brother Gano, "we had a warm, though partial battle; for probably not a third of either army was brought into action. My station, in time of action, I knew to be among the surgeons; but in this battle I somehow got in the front of the Regiment; yet I durst not quit my place for fear of dampening the spirits of the soldiers, or of bringing on myself an imputation of cowardice. Rather than do either, I chose to risk my fate." His soldierly bearing upon that occasion, in the presence of the enemy, elicited much praise from the officers in their after conversations, and greatly increased their respect for their Chaplain, whose personal courage had been so severely tested.

Bro. Gano continued with Col. Webb's regiment until the period expired for which the men had enlisted, and they returned to their homes. He took this opportunity to visit his family, where he found a letter awaiting him from Col. Dubosque, then stationed at Fort Montgomery, on the North River. He immediately set out for the Colonel's quarters, and at the earnest solicitation of General James Clinton, with whom he there met, he accepted an appointment as Chaplain, and continued in the service until the close of the war. After the British evacuated New York, he returned to the city and collected together "about thirty-seven members of the church out of above two hundred." The meeting-house which was much disfigured, having been used as a store house and stable for horses, was repaired; public worship was resumed; "the Lord looked graciously upon his people, the congregation was large and attentive, and many were brought to bow the knee to King Jesus!" In two years the church again numbered more than two hundred members. In 1787, a proposition was made to Bro. Gano to remove to Kentucky, with the prospect of increasing his usefulness, and relieving himself from pecuniary embarrassments. He called a church meeting and laid before them the facts in the case: but he says "they treated it all as a chimera, and with all possible coolness left him to determine for himself." He immediately determined to go. As soon as his intention was made known, "the church offered to raise his salary, and very affectionately urged him to tarry."

He would gladly have complied with their wishes, but it was too late; he had entered into engagements which could not be broken. He continued to preach for the church until the 4th of May, 1788; in the afternoon of that day, he administered the Lord's Supper, and in the evening took his final leave of them in a very affecting discourse from Acts. 15—29, *Fare ye well!*

Bro. Gano arrived safely at *Limestone, Ky.* June 17th, 1788; he preached in various parts of the state, principally at Frankfort, and for the Town Fork church, and finished his course Aug. 10th, 1804, in the 78th year of his age. The last sentiment he uttered, in the midst of his weeping family and friends was, *his desire to depart and be with Jesus.* The First Church, N. Y., has great cause of gratitude to the God of all grace for giving them John Gano as their first Pastor. His ministry was owned and blessed to the permanent establishment of our cause in this great commercial emporium; where for more than twenty-six years, this John the Baptist *was a burning and a shining light.*

(To be concluded next month.)

PRINCIPAL BRITISH BAPTIST SOCIETIES.

Baptist Missionary Society, formed 1792.

Object:—"The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of Schools."

<i>Income</i> , year ending March 31, 1845	£20,268 6 3
<i>Expenditure</i>	23,005 8 6

Baptist Home Missionary Society, formed 1797.

Object:—"The Support and Encouragement of Itinerant and Village Preaching."

<i>Income</i> , year ending March 25, 1845	£4981 13 8
<i>Expenditure</i>	5072 9 6

Baptist Irish Society, formed 1814.

Object:—"To employ itinerants in Ireland, to establish Schopls, and to distribute Bibles and Tracts either gratuitously or at reduced prices."

<i>Income</i> , year ending April 29, 1845	£2516 18 3
<i>Expenditure</i>	3150 13 0

General Baptist Missionary Society, formed 1816.

<i>Income</i> , year ending June 30, 1845	£2285 17 0
<i>Expenditure</i>	3396 11 1

Baptist Fund, formed 1717.

Objects:—"For the relief of ministers and churches of the Particular Baptist Denomination in England and Wales; the education of young persons of the same persuasion for the ministry; donations of books to

young students and ministers; and for any other charitable purpose (consistent with the general design) which the managers shall approve."

<i>Income</i> , year ending March 1, 1845	£2632	9	11
<i>Expenditure</i>	2442	13	1

Baptist Building Fund, formed 1824.

Object:—The assistance of congregations of the Particular Baptist Denomination in defraying the expenses of the building, repair, and enlargement of places of worship; after due examination of the propriety of the expenditure, the correctness of the Trust Deeds, and other particulars, showing that the case is deserving of approbation and aid.

<i>Income</i> , year ending September, 1845	£629		
<i>Expenditure</i>	629		

Bible Translation Society, formed 1840.

Object:—"To aid in printing and circulating those translations of the Holy Scriptures, from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions of the word of God, similarly faithful and complete."

<i>Income</i> , year ending March 31, 1845	£2497	3	1
<i>Expenditure</i>	2541	2	7

Baptist Union, formed 1813.

Objects:—"1st. To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical. 2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist Denomination in particular. 3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c., throughout the kingdom and the world at large. 4th. To prepare for circulation an Annual Report of the proceedings of the Union, and of the state of the denomination."

<i>Income</i> , year ending March 31, 1845	£141	14	2
<i>Expenditure</i>	117	19	4

Bath Society for Aged Ministers, formed 1816.

Object:—The relief of those Baptist Ministers who have become Beneficiary Members in conformity with the rules, when they appear to be permanently incapacitated for pastoral or ministerial duties by reason of age or infirmity.

<i>Income</i> , year ending June 24, 1845	£423	6	6
<i>Expenditure</i>	269	6	6
Capital, £4600 new $3\frac{1}{2}$ per cent. Stock, and £500 3 per cent. Consols.			
Claimants receiving aid			24
Number of Beneficiary Members			124

Baptist Magazine, commenced 1809.

Profits:—"The Profits arising from the sale of this work are given to the Widows of Baptist Ministers, at the recommendation of the contributors.

Grants for the year ending July 5, 1845	£196		
Grants to Widows from the commencement to Midsummer last	5208		

Selection of Hymns, first published in 1828.

Profits :—"The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries."

Grants for the year ending June 31, 1845	£197
Grants from the commencement	1997

Baptist Tract Society, formed 1841.

Object :—"To disseminate the truths of the gospel by means of small treatises or tracts, in accordance with" the subscribers' "views as Calvinistic and Strict Communion Baptists."

<i>Income</i> , year ending December 31, 1844	£334 12 4
<i>Expenditure</i>	404 4 0

The Hanserd Knollys Society, formed 1844.

Object :—"The publication of the works of early English and other Baptist writers."

BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS.

Bristol, instituted 1770.

<i>Income</i> , year ending June 24, 1845	£1035 15 4
<i>Expenditure</i>	1284 5 8

Present number of students, 17.

Stepney, instituted 1810.

<i>Income</i> , year ending September 3, 1845	£1776 9 0
<i>Expenditure</i>	1747 10 2

Present number of students, 24.

Bradford, instituted 1804.

<i>Income</i> , year ending August 7, 1845	£1217 8 3
<i>Expenditure</i>	1270 11 0

Present number of students, 28.

Pontypool, instituted at Abergavenny, 1807; removed to Pontypool, 1836.

<i>Income</i> , year ending July, 1844	£644 17 3
<i>Expenditure</i>	708 13 1

Number of students, 15.

Accrington, instituted 1841.

<i>Income</i> , last year	£284 17 0
<i>Expenditure</i>	288 16 10

Present number of students, 10.

Baptist Theological Education Society, instituted 1843.

<i>Receipts</i> to December, 1844	£444 14 9
<i>Expenditures</i> to ditto	41 4 9

Number of students, 4.

Dr. Ward's Trust.

John Ward, LL. D., a Professor in Gresham College, who died in 1758, had in 1754 put in trust £1200 Bank Stock, to be applied after his

decease to the education of two young men at a Scotch University, with a view to the ministry, preference being given to Baptists. Additions have subsequently been made to the fund, through occasional vacancies, and by the late Rev. Joseph Hughes, A. M., and the Rev. Joseph Angus, A. M., who repaid all they had received. The students are taken from the several Baptist Colleges indifferently according to merit: three are supported by it at the present time. In the list of those who have received the benefit of this Trust are the names of Caleb Evans, Robert Hall, Joseph Hughes, J. H. Hinton, John Hoppus, James Acworth, Samuel Tomkins, C. M. Birrell, Joseph Angus, and Francis Tucker.

STATISTICAL.

BY J. M. PECK.

For some time past, our readers have been promised a Statistical article on the affairs of the Baptist denomination in the United States. The inquiry is often made, and especially in conjunction with Missionary contributions, as contrasted with our numerical report, why the Baptists do no more for the cause of benevolence, especially in that of Foreign Missions, and the inference frequently drawn is unfavourable to the piety, talent and enterprise of the denomination. A few comparative facts, both historical and statistical, may aid in setting this matter in its true light.

In measuring the obligations and responsibilities of one religious sect with another, reference should be had to all those things that make up its resources at any former period, compared to its present position. And here let us premise, that in all views of this character, we desire to be understood that we recognize our dependence on the grace and providence of God for what we have been disposed and enabled to perform, and for every degree of success. "Not unto us, O Lord, not unto us, but unto thy name, give glory: for thy mercy, and for thy truth's sake." "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." [Ps. cxv: 1; Zech. iv: 6.] In all his gracious purposes, God employs means, and makes use of feeble instrumentalities to advance the interests of his kingdom, and display his glory. And while we are thankful for what He has enabled us to accomplish, we ought to be humbled in the dust that we have done no more.

To use a mercantile phrase, the RESOURCES possessed by a denomination at any given period, constitute its CAPITAL STOCK, by which successful efforts can be made in a given time. In a religious point of view, and in a wide sense, this stock includes amongst others, the following items:

1st. Number of Communicants. 2d. Wealth. 3d. Talent. 4th. Means of Intellectual and moral Improvement:—as Colleges, Theological and other Seminaries, and their endowments—number and capacity of the men who form their Board of Instruction;—5th. Periodicals; their character, size, extent of circulation, and mental and moral power. 6th. Ministry; including their numbers, talents, education, soundness in the faith, piety, devotedness to the work, means of support, position occupied, as pastors, itinerants, or as occasional preachers, licentiates and students in preparation for the ministry. 7th. Churches, including minister's position, resources, and character. 8th. Social organizations for mis-

sions, Bible circulation, Sabbath Schools, and pastoral supervision. 9th, Publication and Tract efforts, and the quality and amount of books circulated and read. 10th. Systematic efforts, unity of feeling and action; mutual co-operation, facilities and habits of intercourse, &c.

From all these, should be subtracted the measures and influences that tend to counteract and lessen the means of doing good.

The amount of progress and gain, in a given period of time, includes not only what Baptists have done in the great work of evangelizing the world, but what they have done in improving their own condition, and the progress made at home.

Two men may engage in commercial pursuits at the same time, but under very different circumstances. One may have experience, a capital of \$100,000, with a large circle of powerful friends, warehouses and ships at command, a list of foreign correspondents, and many other facilities. The other commences business with a capital of \$10,000 without a strictly mercantile education, with little experience, few friends, and has to rent his warehouse, and charter his ships from others. After twenty years' successful enterprise, the second is but half as wealthy as the first, and in every respect possesses half the commercial influence. Would it be fair to say he has accomplished but half as much as his neighbor? The truth is, when all the circumstances of the two cases are compared, the last has accomplished five times more than the first. Let us employ another illustration: A farmer in New England has two sons, equally well trained to the business of agriculture. To the eldest he leaves the "homestead," with its hundred acres; a well improved farm, buildings, stock, implements, with all the facilities for business, and a ready and profitable market near. The youngest, with the pittance of \$100 in his pocket "clears out" for the wilds of the West, begins in the forest, and after many years of toil and privation; has as many acres well fenced and cultivated, as good buildings, and is as wealthy as his elder brother. Have these men made equal progress? By no means. The eldest has sustained his family and gained nothing. The other has made all he possesses over \$100. He has certainly evinced the most industry, economy and enterprise.

So it has been with Baptists, when compared with some other sects. They began poor, and under circumstances peculiarly disadvantageous.

Their congregational, Episcopal and Presbyterian neighbors, each in an organized state, occupied the chief positions in most of the cities, towns and villages of the country, half a century bygone, with colleges, houses of worship, and an educated ministry; with respectability of character and popular influence on their side. In a large portion of New England, the first of these sects had, what was then regarded of pre-eminent advantage, as the Episcopalians did in Virginia, before the American Revolution, the civil power and religious taxation to sustain them.

In view of all these facts, let us look over the past at several periods, estimate what we have figuratively termed our capital stock, and cast up the proceeds. This survey, of course, must be very imperfect, for we are deficient of the necessary facts. We have no data by which we can estimate the cost or the relative importance of our houses of worship at any given period. And it is a subject too delicate for our rough handling, even had we data at hand, to estimate the talents, education, piety and influence of the ministry. All that can be done in these and many other particulars, is to induce reflection, call into exercise the memories of our elder brethren, and elicit thoughts and opinions. There are some things, however,

about which we can give "figures and facts," and thus furnish elements in calculating our progress.

We begin our tables at the period of 1792,—the date of the last edition of John Asplund's Register, which will afford us a range of fifty-two years.

TABLE I.

Table of the Baptist Churches, Ministers, and Communicants in each State in 1791, with the aggregate national population of each State and Territory, in 1790.

<i>States.</i>	<i>No. of Churches.</i>	<i>No. of Ministers.</i>	<i>No. of Commun'ts.</i>	<i>Population, 1790.</i>
Maine	15	21	882	96,540
New Hampshire	32	40	1,732	141,899
Vermont	34	36	1,610	85,416
Massachusetts	92	105	6,234	378,717
Connecticut	55	65	3,214	238,141
Rhode Island	38	75	3,502	69,110
New York	62	83	3,987	340,120
New Jersey	26	29	2,279	184,139
Pennsylvania	31	33	1,350	434,373
Delaware	7	10	409	59,096
Maryland	13	11	776	319,728
Virginia	218	261	20,443	748,308
North Carolina	94	154	7,503	393,751
South Carolina	70	77	4,167	249,073
Georgia	42	72	3,211	82,548
Tennessee	18	21	889	35,794
Kentucky	42	61	3,095	73,077
Ohio	2	2	62	3,000
Total,	891	1,156	65,345	3,932,830

The proportion of Baptist communicants to the whole population was about one to sixty.

There were about 4,500 Separate Baptists in 1792, not included in Asplund's tables, but which were included in the subsequent tables, making the aggregate about 70,000.

Elder John Asplund, who collected the foregoing statistics, was a most laborious and self-denying itinerant preacher. His Register of the Baptist Churches in America, first published in 1791, and revised and re-published in 1794, cost him about 17,000 miles journeying, chiefly on foot, which mode he preferred. He visited every state and territory, and nearly every Baptist church, to gather the materials. His list of ministers needs some explanation. At that period, Baptist churches had ordained ministers and licentiates as now. But there were many deacons and other brethren, who, after the regular minister closed his sermon, were accustomed to give an exhortation, or as the quaint phrase then was, "to free their mind," and to conduct prayer-meeting. The usual form of license at that period permitted the individual "to improve his gift." We suppose Asplund counted all these in his list of ministers, as we are confident not more than half the number he gives were ordained ministers.

For the purpose of a comparative view of each great section of our country, we shall divide the United States, in each of our tables, into three districts, distinguished as *northern*, *southern*, and *western*. The first includes all the Atlantic States north of the District of Columbia. The

Southern includes all the Atlantic States South, with Alabama. The Western district includes all the States and territorial regions in the Mississippi Valley, including Texas and Oregon.

<i>Sections.</i>	<i>Churches.</i>	<i>Ministers.</i>	<i>Numbers.</i>	<i>Population.</i>
Northern - - -	405	508	25,975	2,347,279
Southern - - -	424	564	35,324	1,473,680
Western - - -	62	84	4,046	111,871

Proportion of Baptist communicants to the whole population in each Section.

Northern Section, one to eighty-eight.

Southern Section, one to forty-one.

Western Section, one to twenty-seven.

The next period is 1812, for convenient reference to the tables in Mr. Benedict's History of the Baptists, published in 1813;—the column of the national population from the census of 1810.

TABLE II.

Number of Baptist Churches, Ministers, and Communicants in each State in 1812, with the Aggregate National Population in 1810.

<i>States.</i>	<i>Churches.</i>	<i>Ministers.</i>	<i>Numbers.</i>	<i>Population.</i>
Maine - - -	103	83	5,294	228,705
New Hampshire - - -	69	48	4,940	214,300
Vermont - - -	76	50	5,185	217,713
Massachusetts - - -	91	81	8,105	472,040
Rhode Island - - -	26	31	3,033	77,031
Connecticut - - -	65	54	5,716	262,042
New York - - -	239	157	18,499	959,049
New Jersey - - -	35	26	2,811	245,555
Pennsylvania - - -	63	57	4,365	810,091
Delaware - - -	6	4	480	72,674
Maryland - - -	14	9	697	380,546
Virginia - - -	292	286	35,665	974,622
North Carolina - - -	204	117	12,567	555,500
South Carolina - - -	154	95	11,821	415,115
Georgia - - -	163	109	14,761	252,433
Louisiana - - -	3	2	130	76,556
Mississippi - - -	17	11	764	40,352
Tennessee - - -	156	125	11,325	261,727
Kentucky - - -	285	183	22,694	406,511
Missouri - - -	7	7	192	20,845
Illinois - - -	7	8	153	12,282
Indiana - - -	29	22	1,376	24,520
Ohio - - -	60	40	2,400	230,760
Total,	2,164	1,605	172,973	7,210,969

The proportion of Baptist communicants to the whole population was about one to forty-one.

The Minutes of Association from which the Rev. D. Benedict formed the tables appended to his "History," and from which the foregoing table has been constructed, are from the years 1809, 1810, 1811, 1812, and 1813.

The most numerous are those of 1812. This gives 20 years from the date of the former table, during which the denomination increased about 103,000, or doubled two and a half times.

SECTIONAL VIEW FOR THE SAME PERIOD.

<i>Sections.</i>	<i>Churches.</i>	<i>Ministers.</i>	<i>Numbers.</i>	<i>Population.</i>
Northern - - -	787	600	59,125	3,939,746
Southern - - -	813	607	74,814	2,197,670
Western - - -	564	398	39,034	1,073,553

Proportion of Baptist Communicants to the whole Population in each Section.

Northern Section, one in sixty-six.

Southern Section, one in twenty-nine.

Western Section, one in twenty-seven.

Our next date is that of 1832, making another period of 20 years.

TABLE III.

Number of Baptist Churches, Ministers, and Communicants in each State in 1832, with the Aggregate National Population in 1830.

<i>States.</i>	<i>Churches.</i>	<i>Ministers.</i>	<i>Numbers.</i>	<i>Population.</i>
Maine - - -	222	168	15,000	399,455
New Hampshire - - -	90	78	6,705	269,328
Vermont - - -	125	87	10,525	280,652
Massachusetts - - -	189	220	20,200	610,408
Rhode Island - - -	20	20	3,271	97,199
Connecticut - - -	92	97	10,039	297,675
New York - - -	605	545	60,006	1,913,006
New Jersey - - -	61	60	3,981	320,823
Pennsylvania - - -	157	121	11,103	1,348,233
Delaware - - -	9	5	420	76,748
Maryland and D. C. - -	34	23	1,341	486,874
Virginia - - -	435	261	54,302	1,211,405
North Carolina - - -	332	211	18,918	737,987
South Carolina - - -	273	198	28,996	581,185
Georgia - - -	509	225	38,382	516,823
Alabama - - -	250	145	11,334	309,527
Louisiana - - -	16	13	728	215,529
Arkansas - - -	17	5	181	30,388
Tennessee - - -	413	243	20,472	681,904
Kentucky - - -	484	258	34,124	687,917
Missouri - - -	146	93	4,972	140,455
Illinois - - -	161	123	4,622	157,445
Indiana - - -	299	201	11,334	343,031
Ohio - - -	280	166	10,493	937,903
Michigan - - -	17	13	667	31,639
Total,	5,236	3,579	382,116	12,683,599

The proportion of the Baptist communicants to the whole population at this period, was about one in thirty-three. During this period of 20 years, the denomination increased 209,143, or doubled 2 1-5 times.

SECTIONAL VIEW FOR THE SAME PERIOD.

Sections.	Churches.	Ministers.	Numbers.	Population.
Northern, - - -	1604	1424	142,591	6,100,401
Southern - - -	1799	1040	151,932	3,356,927
Western - - -	1833	1115	87,593	3,226,211

Proportion of Baptist Communicants to the whole Population in each Section.

Northern Section, one in forty-three.

Southern Section, one in twenty-two.

Western Section, one in thirty-seven.

Our next and last date will be from the associational returns for 1844, found in the "*Almanac and Baptist Register*" for 1846, with the national population of 1840, making a period of twenty-two years.

TABLE IV.

States.	Churches.	Ministers.	Numbers.	Population.
Maine - - -	304	245	22,826	501,793
New Hampshire - -	100	92	10,148	284,574
Vermont - - -	116	86	10,170	291,948
Massachusetts - - -	224	250	31,005	737,699
Rhode Island - - -	42	40	7,309	108,830
Connecticut - - -	108	124	15,921	309,978
New York - - -	818	863	95,070	2,428,921
New Jersey - - -	80	90	11,571	373,306
Pennsylvania - - -	300	240	28,839	1,724,033
Delaware - - -	10	6	335	78,085
Maryland & D. C. - -	43	26	2,533	512,944
Virginia - - -	601	352	83,595	1,239,797
North Carolina - -	588	397	37,331	753,419
South Carolina - - -	390	233	39,937	594,398
Georgia - - -	960	521	56,522	691,392
Florida, (1845) - - -	32	26	1,333	54,477
Alabama - - -	586	311	32,624	500,756
Louisiana - - -	76	52	3,098	352,411
Texas - - -	38	22	1,000	150,000
Arkansas - - -	85	48	2,348	97,574
Mississippi - - -	333	195	18,131	375,651
Tennessee - - -	685	439	41,563	829,210
Kentucky - - -	821	433	66,349	779,828
Missouri - - -	410	255	19,667	383,702
Illinois - - -	431	337	16,710	476,183
Indiana - - -	472	270	23,102	685,866
Ohio - - -	602	295	30,069	1,519,467
Michigan - - -	163	122	8,447	212,267
Wisconsin - - -	34	26	1,284	30,945
Iowa - - -	44	39	1,134	140,000
Oregon - - -	3	3	75	8,000
Total.	9,385	6,364	720,046	17,227,454

The proportion of Baptist communicants to the whole population is

about one in twenty-four. During this period of 12 years, the gain has been 337,930—or about 88 per cent.

SECTIONAL VIEW FOR THE SAME PERIOD.

<i>Sections.</i>	<i>Churches</i>	<i>Ministers.</i>	<i>Numbers.</i>	<i>Population.</i>
Northern - - -	2,145	2,062	235,727	7,352,111
Southern - - -	3,157	1,840	251,341	3,834,239
Western - - -	4,083	2,462	232,977	6,041,104

Proportion of Baptist Communicants to the whole Population in each Section.

Northern Section, about one in thirty.

Southern Section, about one in fifteen.

Western Section about one in twenty-five $\frac{1}{5}$.

The result of this survey shows that in *numbers*, Baptists have not merely increased in a given ratio, but in every part of the United States they have increased much faster than the national population. The comparative tables, and sketches, show the proportionate and relative increase in each Section.

We pretend not to say that every Baptist communicant is a real Christian. This has never been the case in any period of the Christian church. But it is equitable to suppose there are as many real Christians of strictly evangelical principles and of Baptist sentiments in our own country, as there are unsound church members in our denomination. For it is well known that in every congregation, there are in individuals, who from misgivings of their own, doubts of their adoption, or some other cause, give to their friends evidence of faith in Christ, and yet have not made the good confession requisite in baptism.

We need not say to our Baptist readers, what it is necessary to say to some others, that in all cases, and in every part of the country, all communicants in Baptist churches have been received as candidates for baptism and church membership, on a voluntary and open profession of a change of heart, or the "new birth," which includes as manifest evidence, repentance towards God, and faith in our Lord Jesus Christ. Each member has been examined in what is technically called his "Christian experience;" that is, the influence of the gospel, by the mighty working of the Holy Spirit on his heart, by which he has passed from death to life.

In many other Christian sects, the relationship of church members commences with the unconscious infant, by the act and profession of its parent or sponsor; or with the "seeker," who has not professed to be savingly converted. And, hence, in a direct or more remote sense, these sects connect the removal of original sin, the procurement of pardon, and dispensation of grace in the act of baptism, the Lord's Supper, or some other religious rite. Baptists regard evidence of a state of salvation by faith in Christ, previous to baptism and church fellowship, as a fundamental principle of the Gospel. But they hold baptism as a public *profession* of faith in Christ, a pre-requisite to church membership and sacramental communion.

In the foregoing tables, we have included that class of Baptists usually termed "anti-mission," which include about 2000 churches, 1600 preachers, and 68,000 communicants. Their articles of faith, terms of church membership, and principles of order are similar to the other class.

In each table under the head of "ministers" are included ordained ministers and licentiates. The latter class in 1844, amounted to 1147. Some of these are students prosecuting their literary or theological studies.

EFFICIENCY OF OUR MINISTRY.

In 1792, very few Baptist ministers were educated men in a classical sense, and but a small proportion of the whole were sustained in the pastoral relation. The *Itinerant System* has been the chief instrumentality in increasing our numbers. This is specially true of the Southern and Western Sections. Till within twenty years past, in those Sections, all our ministers (with a few exceptions) labored as itinerants, and in a great measure at their own charges. At the present time, two-thirds of the whole number in those Sections are more properly itinerants than pastors.

The licentiates, who preach with any regularity, are not more than equal to the disabled and superannuated amongst the ordained ministers. Hence our efficient ministry do not exceed in number 5,000 men. And some deduction should be made for those (a numerous class) who devote much of their time, from necessity, to secular affairs. We have increased in the number of churches and of communicants in a greater ratio than in the number of ministers, though in mental and moral efficiency there has been proportionate gain in the ministry.

CONCLUSION.

In respect to houses of worship, colleges, theological and minor seminaries, periodicals, book circulation, organized institutions of benevolence, and charitable contributions, hardly a comparison can be drawn between 1792, or even 1812, and the present time. At those periods, Baptists, like the other Christian sects in America, had scarcely commenced such instrumentalities, except on a very limited scale.

In a future number of the Memorial, we intend to take a cursory survey of our progress in these respects. It is also desirable to resolve the question, whether the influences and effects of evangelical Christianity keep pace with the increase of our national population, and the expansion of our settlements. For this purpose we have the materials before us in the documents of each principal evangelical sect, with some experience, and opportunity for observation. The result will surprise some who have indulged desponding fears, and demonstrate it to be our duty to raise our Ebenezer, "HITHERTO HATH THE LORD HELPED US."

CONDENSED REVIEWS.

THE COMPLETE WORKS OF THE REV. ANDREW FULLER, WITH A MEMOIR BY HIS SON. *Revised, with additions, by the REV. JOSEPH BELCHER*; in three volumes. Philadelphia: American Baptist Publication Society. 1846.

The first and second of these volumes are already completed, and the third will soon be ready. They constitute by far the most valuable contribution to our Theological literature, which this Society, or indeed any other in our country, has ever furnished. It is quite needless to offer commendation or eulogy on these writings. Like every thing human, they are doubtless imperfect. But considering the wide range of topics embraced in his works, very rarely can so much be found worthy of the warmest approval, marred by so few blemishes.

The present edition—which is stereotyped, thus enabling the Society always to keep on hand an adequate supply, and to sell each volume

separately without serious inconvenience—is distinguished from its predecessors by two excellencies, viz : greater fullness and completeness, and a more perfect arrangement. The idea of a classification into three parts, expository, practical, and controversial, has long been a favorite with us, and here for the first time it is pretty fully realized.

The first volume presenting a good mezzotint engraving of Fuller, his *Memoir* occupying over one hundred pages—ninety-two Sermons of various length and character, filling about four hundred and fifty pages more, is then completed with illustrations of Scripture, letters on Systematic Divinity, and thoughts on preaching. It is a most interesting book, and we know not how any Christian minister can well do without it. Nor is its interest or value restricted merely to ministers. No intelligent Christian, disposed to improve, can fail to derive immense advantages from its perusal.

The second volume embraces the controversial publications, beginning with his triumphant argument, entitled, “The Gospel its own Witness,” and ending with his noble plea for Christian Missions. These and similar productions of his pen will never die. These two volumes, containing nearly 1600 large 8vo. pages, on a type so compact as to gratify the most economical, are afforded by the Society, in very neat attractive binding, for five dollars. Who can grudge this amount for such a treasure !

A COMPLETE HEBREW AND ENGLISH CRITICAL AND PRONOUNCING DICTIONARY. By *W. L. Roy*. With an *English Index*, by the late *Rev. George Bourne*. Royal 8vo. Second edition. New York. Printed by J. F. Trow, and sold by Colby, Nassau Street. 1846.

The study of Hebrew has peculiar attractions and advantages for every biblical scholar ; but at the same time seems environed with difficulties and discouragements. The language itself is but moderately copious, and has, especially without the points, as divine revelation originally employed it, a very considerable ambiguity attaching to its skeleton forms. Add to this, the slight scope of its employment ; scarcely any other work of interest besides the principal part of the Old Testament having been written in it. To these and similar causes, with the peculiarity of its forms and evolutions, may be attributed, in a great degree, the slow progress which is evinced in Hebrew philology, even among the more favored sons of science, and scholastic pretensions. Very many of our young ministers, we grieve to say, make no progress in Hebrew after their ordination ; and not a few who have enjoyed the facilities for mastering the elementary difficulties of the language, very soon seem to forget all they have learned. Nor can it be deemed strange that many of our best self-made men (a very numerous and estimable class) are deterred from ever attempting to master the language.

This Dictionary of Mr. Roy, will greatly aid both of these classes; enabling the former to retain and somewhat increase the acquisitions of Hebrew; and presenting such facilities as will smoothe the ascent to its attainment for those without a teacher or other desirable helps.

The author sets forth sixteen advantages which his Lexicon has over every other work of the kind. Some cavillers will doubtless say that these reasons will *count* more than they *weigh*. But it must be universally admitted, that by giving every word in the form in which it actually occurs in the Bible, thus enabling the novice to find and trace the object of his pursuit with ease and success; and by giving him such facilities as are here furnished for pronouncing every Hebrew word, with correctness and confidence, some of the formidable obstacles to a beginner are at once removed.

While, therefore, it should be candidly acknowledged that this work may not satisfy a deeply philosophical inquirer, it will aid the many who may be disposed to use it to commence with enhanced pleasure. Father Frey,—than whom on such a question few would be more confided in,—says this is the best Lexicon for beginners. It is beautifully printed, and has been much improved from the first edition, in several important respects..

MONTHLY RECORD.

COMPLETE FILES OF VALUABLE PUBLICATIONS, are not as carefully secured as their importance demands. We are led to this remark by personal experience. By dint of persevering endeavor, we have succeeded in completing all the volumes of the Baptist Magazine, from its inception under the Editorial supervision of Drs. Stillman and Baldwin, in the year 1803, down to the present time. How few, how very few such files are any where to be found! And yet they are acknowledged invaluable, not only by the antiquarian, but by all who have occasion to investigate the questions which necessarily arise in reference to the early character, and continuous history of our denomination. Many of the incidents there recorded are valuable from their intrinsic character, and many more from their relations.

We once gathered up with like carefulness all the volumes of the Latter-day Luminary, published first in Philadelphia, about the year 1816, and from January, 1821, in Washington City. But a good brother wanted them, and to our own lasting regret, his wishes were gratified at our expense. The little Tract Magazine, conducted from the beginning by the lamented Noah Davis, in Philadelphia, and after his death by our neighbor and associate, Ira M. Allen, contains in its later volumes, some valuable history and statistics. So does the Christian Review, especially

in its earlier volumes, on which Professor Knowles left so much of the living impress of his own thorough love for all the distinguishing traits of our religious family interests. The ten volumes of this work will soon be rare, and not easily secured. Let those who can do so, at once complete their files. Our own Memorial, recent comparatively as its origin seems, begins to be an object of solicitude. The first volume has some time since been exhausted, and would readily command a premium. To oblige many friends, who are constantly inquiring for it, to make their sets complete, we have been induced to offer two of either of the subsequent volumes, for the first, if sent to our office free of expense, and in good order for binding. A little attention *now* will enable many of our subscribers to complete their files, and they may thus at the cost of a little care, preserve for their children a legacy which will bless their memories.

STATISTICS.—Do not fail to look through the noble articles presented in this number on these subjects. They have cost immense labor, and are worth all they cost. How adapted is the view thus furnished of Baptist benevolence, in Great Britain, and of numbers in America, to call forth devout and humble thanksgivings to God.

Many, we are sure, will look for the promised fulfilment in a future number, of the intended completion of this subject. Brother Peck states, in a private note, that his *third* article will be *a comparative and relative progress of each evangelical sect, with our national population at successive periods*. He adds, "It was an investigation of this field, in 1825, that made me so ready in statistical lore. I then discovered, by a comparison of Church members, that while our national population doubled once in 25 years, our church members quadrupled in that time. The period then embraced, was from 1790, to 1825. The gain since has been more rapid. Amongst other general sins, we have that of *unthankfulness for religious increase* to answer for."

BAPTIST CHURCH, ST. LOUIS, MISSOURI.—We learn, with sincere and unwonted satisfaction, that this beloved church, in whose loss of a pastor one year since we were sympathizing witnesses, have at length their breach supplied. The Rev. Dr. Lynd was publicly recognized as their pastor, the second Lord's day in January. Rev. Dr. Bullard, of the Presbyterian Church, preached an excellent sermon appropriate to the occasion. Rev. Dr. Sherwood, of Alton, delivered a pertinent address, with the hand of fellowship, and preached in the afternoon. Dr. Lynd himself preached at night, to a crowded house, from a clause of Paul's entreaty, "Strive in your prayers for me."

One cannot know by ocular demonstration, the important influence of these great focal points of radiant power in the mighty west, without the

liveliest concern for their being early and constantly occupied by the best, ablest and most devoted men. This post at St. Louis, is now well filled: but who shall go to Louisville, Ky., and who occupy the vacancy created by Dr. Lynd's removal from Cincinnati? These are important questions. No one who has been led to dwell on the momentous issues involved in them, though himself may be called to an humbler sphere in a contrary direction, can fail to breathe an earnest prayer to the Great Shepherd, that soon He would so order that the right instrumentality may be secured, and His abundant blessing crown the efforts and enterprises of his servants!

REVIVALS, are decidedly multiplying around us in different directions. Alabama and Mississippi, and parts of Virginia, have for several months been refreshed with the rain of righteousness. Both western and eastern Pennsylvania, New Jersey, Delaware, Connecticut, in different parts are now rejoicing in the rising tide of righteousness and peace. O shall not the universal, persevering cry come up before the Throne from every side: O Lord, we Beseech THEE, send *now* prosperity! Will not THOU revive us again that thy people may rejoice in thee?

OUR FOREIGN INTELLIGENCE, as intimated in our last, is of an auspicious character. Not only have the churches rest, and walking in the fear of the Lord, are edified, increased, and encouraged to attempt more enlarged and vigorous enterprises for the extension of Messiah's reign, but God also seems wonderfully turning the hearts of nations and the rulers to peace. Some clouds of dark and ominous import that lately lowered in the horizon, are already melting away. If those who have and obey the Gospel will only be faithful to their vows, and frequent in their prayers, the embroilment of the two most enlightened and Protestant nations will be impossible.

The death of the Rev. Wm. Knibb, on the other hand,—cut off suddenly by the yellow fever in the midst of his useful labors in Jamaica, West Indies, is an event calculated to fill the heart with sadness. Were it not for the hope of soon giving in our pages a complete, condensed biography of this man—certainly one of the most remarkable and efficient since the days of the Apostles—we would make room for the full account which has reached us by an early letter, written in the midst of the grief which his removal has caused. He finished his course in peace, Nov. 15th, 1845, after having for fifteen years performed an amount of missionary labor for the degraded, almost superhuman. Well might the throng gathered at his funeral sing,

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy master's joy."

MISCELLANEOUS.

"THINK GENTLY OF THE ERRING."

Think gently of the erring :
Ye know not of the power
With which the dark temptation came ;—
In some unguarded hour.
Ye may not know how earnestly
He struggled, and how well,
Until the hour of weakness came,
And sadly thus he fell.

Think gently of the erring :
Oh, do not thou forget,
Although so darkly stained with crime,
He is thy brother yet—
Heir of the self-same heritage,
Child of the self-same God,
He has but stumbled in the path
Thou hast in weakness trod.

Think gently of the erring :
Oh, is it not enough,
That innocence and truth hath gone—
Without thy censure rough !
It sure must be a weary lot
That sin-crushed heart to bear,
And they who share a kindlier fate,
Their chiding well may spare.

Think gently of the erring—
Thou yet may'st bring him back,
By gentle tones of heart-felt love,
From misery's thorny track ;—
Forget not thou hast often sinned,
And sinful yet will be :
Deal gently with the erring one,
As God hath dealt with thee.

THE PLOUGHMAN'S OPINION, OR THE DIFFICULTY OF SELF-DENIAL.

In the parish where Mr. Hervey preached, when he was of Arminian sentiments, there resided a ploughman, who usually attended the ministry of the late Dr. Doddridge. Mr. Hervey being advised by his physician, for the benefit of his health, to follow the plough, in order to smell the fresh earth, frequently accompanied the ploughman in his rural avocation. One morning the following conversation passed :

"My friend, I understand you can speak the language of Canaan."

"A little, sir."

"Then I will propose you a question : What do you think is the hardest thing in religion ?

"I am a poor illiterate man, and you, sir, are a minister : I beg leave to return the question."

"Then I conceive the hardest thing in religion is to renounce *sinful flesh*."

"I do not think so, sir."

"Then will you give me your opinion ?"

"Why, sir, the hardest thing in religion is to deny *righteous self*. You know I do not come to hear you preach, but go every Sabbath with my family to Northampton to hear Dr. Doddridge. We rise early in the morning, and have prayer before we set out, in which I find pleasure ; walking there and back I find pleasure ;—under the sermon I find pleasure ; when at the Lord's table, I find pleasure ;—we read a portion of the Scripture, and go to prayer in the evening, in which I find pleasure ; but to this moment I find it the hardest thing to deny *righteous self*."

The simple recital of the poor man so affected Mr. Hervey, that it proved a blessing to his soul, and the ploughman henceforth became his bosom friend.

A QUEER CANDIDATE FOR THE MINISTRY.

A very unsuitable candidate went to old Mr. Jenkins to consult him about his call to the ministry—Mr. J. said to him that "a call to the ministry could only come from three sources, either from God, from man, or from the devil—yours" added he, "cannot come from God, for you really have no gifts : It cannot come from man, for nobody likes to hear you ; and it cannot come from the devil, because you have not wisdom to carry on his designs.

O that the staunch integrity of the excellent man who gave this advice could supersede that policy, which, to flatter individuals, institutions and churches, will trifle with the interests of souls.—

THE MINISTRY OF GOD'S WORD, APPEARING TO BE THE FINGER OF GOD.

From an old Author.

"Thus one Moses shall give precepts to five hundred thousand men able to bear arms. One Peter convert three thousand at a sermon. One minister full of weakness, affect a great congregation, erect, depress, with either threats or promises. Thus a dozen weak apostles once passed through legions of soldiers, prohibition of law, menaces of adversaries, oppositions of flesh, pride, religion, Satan, into the courts of kings and overcame them with the Gospel. What shall we say ? We admire the conquest of Alexander that with forty thousand men, subdued all Asia. If his army had been greater, his glory had been less, if he had achieved it with fewer we would have doubted his honor ; but if with twelve, deified him ! Jesus Christ hath, and daily doth make private conquests, with fewer soldiers, without military engines. Yet who apprehends the *immenseness* of his power, or admires the depth of his wisdom ?

THE
BAPTIST MEMORIAL
AND
MONTHLY RECORD.

VOL. V. NEW YORK, MARCH, 1846. No. III.

[For the Memorial.]

ETCHINGS OF THE ORIGINAL CHRISTIAN CHURCH.

Mr. Memorial,—I was equally interested with your Correspondent "BETA," in another part of the leading article in your January number. In the last paragraph but one of that article, the intimation is very distinctly and emphatically stated, that if we were willing to adhere rigidly to the apostolic example, in seeking and promoting REVIVALS OF RELIGION, our joy in their results would be more pure and permanent. This is my own conviction; and I rejoiced not a little to see it strongly asserted in your widely circulated pages. In connexion with some few choice friends, who regard this subject in the same favorable light, I have determined to seek admission for a few outline sketches of the methods employed for promoting a revival in the original Christian Church at Jerusalem.

While the public taste so constantly craves illustrations, pictures, lithographs, &c., it surely will not be thought inappropriate to attempt some life-like sketches of so noble a subject, drawn not upon the artist's stone, but upon the living tables of the heart. The Book of Acts, especially its earlier chapters, furnishes a faithful and deeply interesting delineation of the original Christian Church. Divine wisdom, fully comprehending the important results which this delineation would exert in all coming time, here put the pencil into a master's hand. Under the guidance of the unerring Spirit, the grand features of primitive Christianity have been developed in these chapters, *just as they were*, that we may all behold, admire, and imitate them.

It does not require an over-lively imagination, to educe from this brief history what may not inappropriately be called a gallery of family portraits; where as in the sketchings by a master hand, some domestic circle are grouped together, and exhibited in their several every-day pursuits and enjoyments. In this light

let us look at several of the scenes and acts, which portray with such striking felicity the positions and employments of this original germ of the Christian family. The first of the series may be denominated,

THE PRAYER-MEETING.

"*These all continued with one accord in prayer and supplication, . . . the women, . . . and brethren.* (The number of names together were about an hundred and twenty)." *Luke's Second Treatise to Theophilus, 1st chapter.*

Here you have the outlines of the picture, and but little stretch of fancy is requisite to give life and character to this embodiment. The view, certainly, is a most impressive one. And to make the study of it more practical, it should not be overlooked, that though there be much in the situation and conduct of this primitive Church altogether peculiar, yet we seem to have them here, and now upon common ground. There is nothing which they are here represented as having felt and done, which we are not equally bound to feel and to do. The *union*, the *prayerfulness*, and the *perseverance* of the first Christian Church, are distinctly proposed as a model for the imitation of all churches that desire a genuine revival of religion. Each of these features will bear to be "brought out," as a painter would say, and made the subject of a distinct study, with reference to individual obligation, and social advantages.

1. They were "*of one accord.*" This presents a forcible image of their UNION. Some of the old writers describe a true friendship, as "one heart, in two bodies." So the union of the early Christians is graphically delineated as consisting in union of heart. In their intellectual powers and acquisitions, there may have been a wide dissimilarity; in their spheres of secular enterprise and toil, they may have been as much diversified as before; but in their religious affections, interests, duties, one heart animated them. Some modern innovators would undertake the impracticable task (as useless as impossible) of stamping the same external image on all that bear the Christian name. How much better, like the original, to bring hearts into union!

Just notice what there was to prevent, and what to produce this union. Some obstacles to union might then be found, which are common to all churches. The remains of *pride*, of *self-will*, of *prejudice*, may have lingered there, and wherever found, they are seminal principles of discord. Other obstacles peculiar to that church in its then existing relations, may readily be suggested. Such as grew out of past differences, and the part which each one had acted, in all those scenes of amazing interest and awe, through which they had just passed together. They might have reverted to the solicitude for personal pre-eminence,

evinced by the sons of Zebedee ; or the boastful self-confidence, the rash zeal, the craven fear and profane denial of Peter ; or the neglect and unbelief of Thomas. Now, how easy it would have been, when all came together,—if the peering gaze of retrospection had set each one to hunting up and dragging forth the faults of his associates,—to have made the meeting a wretchedly painful one to their mutual experience. If they had either looked or spoken daggers at each other, how certain that words or looks of bitter recrimination, would have marred their peace, and spoiled the accord of the scene. The recent removal of their common Head and Leader, might have been made the occasion for each one to set up his own will, and insist on having his own way. To all which is to be added the fact that they had no precedent for their future proceedings ;—left in the wide sea of experiment without any clearly defined chart for their future progress.

From this catalogue of impediments and hindrances, it is grateful to turn to the means within their reach of producing this union—means of which they seem to have availed themselves most successfully. They could scarce fail to feel themselves engaged in a common cause, exposed to, and environed by appalling dangers, from whose external pressure they would naturally be forced into closer cohesion. They would also remember the frequent counsels, and the fervent prayers of Christ for their union ; these, hallowed and enforced by his recent blessing pronounced on them all just before he was finally parted from them at his ascension, could scarce fail to exert a uniting and cementing power. They had also the influence of holy love wrought in them, and perpetuated by that Holy Spirit which in ampler measure they received, when Jesus breathed on them, after his resurrection.

With these outline hints in reference to the union of that primitive church, I can scarce persuade myself to pass to the next point, without soliciting of the reader, to pause and inquire whether the church to which he individually belongs, has this union, this oneness of accord ? Have you a clear conception of what it is ; how much it implies, and requires ? Have you an intense desire for it ? Have you considered what there is in your individual case, that is likely to hinder it ; and have you a full determination, as far as possible, to remove the obstacles, or diminish their influence ? In fine, do you look with self-distrust, and humble dependence, to the Holy Spirit's sanctifying influences to keep you united ?

2. Their *prayerfulness* was as exemplary as their union ; or rather, it may be said, it was the direct result of it. They were united, not in some scheme of self-aggrandizement ; not in choosing a pastor, or building a meeting-house merely, but in prayer and supplication. Some who pervert the word of God, would have

found an excuse for the neglect of prayer in the absolute promise of blessings to be poured upon them "not many days hence." Such stoical disciples would fold their hands in composed indifference, and "*wait God's time*" in prayerlessness. These, on the contrary, seem to have felt their hearts inflamed by the promise. Like children who have right to expect some much desired present on their parents' return, they will look out for their coming. The very promise seems to have kindled in the breasts of these disciples, an intense desire for its fulfilment which found its appropriate expression in supplication. So the example of their Divine Master, who had prayed so much with them and for them, would, now that he was taken away, impel them to pray. Their desire for the divine glory, to be conspicuously manifested before the men of that untoward generation, converting many of them to see the true design and blessed effects of the doctrines of the cross and of the resurrection, would lead them to pray. Love for perishing souls, heightened by their own sweet peace in believing, would also lead them to pray. So would the desire to be useful as instruments of spreading the gospel, which, without a prayerful spirit, none ever were. Again, let me ask, how far have these or similar motives influenced you?

3. *Perseverance* was no less strikingly illustrated in them. In this union and prayerfulness "these all continued." How much is often lost by individuals and churches, merely for the want of perseverance. Under some special emergency they receive an impulse which promises great good. At the beginning of the year, or under some rousing discourse, or by the quickening power of some judgment or mercy from on high, they set out with an alacrity which is most cheering; but, alas! how often are they seen halting soon, and miserably frustrating the hopes which their early career awakened.

The indispensableness of perseverance in the things named, must be obvious from their very nature. Union, unless persevered in, becomes either coldness, or alienation, or contention; it is annihilated. So prayerfulness not persevered in, becomes prayerless disregard of God. The requisite influence of each of these, on ourselves and on those around us, shows that perseverance in them is indispensable. So does the immutability of the divine nature and requirements.

All this, constantly borne in remembrance, will greatly assist in preserving that regular perseverance which the first church manifested. But we must also have much of the Holy Spirit given to them to "abide in us," that we may "continue." Faith, too, must keep our eyes open to God's word and God's providence, to things without and things within. Union will help to fervency in prayer, and prayer to cordiality in union; and both by their reflex influence, will powerfully conduce to perseverance in *all that becomes the Christian name and character.*

Now, since we clearly see how this earliest Christian Church conducted in view of the promised effusion of the Spirit,—the whole church being with one accord in one place, in earnest, persevering prayer,—what hinders that we should not profit by and closely imitate this conspicuous example? What excuse have any of us, which would not have availed for them, more abundantly? Why should any one, in tolerable health, seek to be excused from so plain, so easy, so important a duty? Can they wish their own souls, or those of their families and friends, exempted from the blessing? O, it cannot be. Let them not, then, excuse themselves from walking in the road that leads to it.

ALPHA.

HISTORY OF THE FIRST BAPTIST CHURCH, N. Y. CITY.

[Conclusion of Dr. Cone's Centennial Sermon.]

After the departure of brother Gano, the pulpit was supplied by different ministers. Among these was Benjamin Foster, D. D., of Newport, R. I., with whose preaching, deportment, and character, the church was so much pleased, that after due deliberation and prayer, they called him to take the oversight of the flock as Pastor. This call he accepted, and removed to the city with his family, September 26th, 1788; but having been inoculated with the small-pox, he was prevented from entering upon the duties of his office until the 2d of December following. His ministry was very soon interrupted by the complaints of several members, who charged him with preaching what was called *New Divinity*; the fundamental error of which was understood to be, *an indefinite atonement*; and this led to an unscriptural "exhibition of the doctrine of imputation." The charge, however, was not sustained by the church, and from such of his writings as are extant, as well as from the high estimation in which he was held by the sound divines of his day, it appears not to have been well founded. But the fire of contention burned more and more fiercely, until January 27th, 1789, when eight males and five females were excluded, "for their self-sufficiency, their scandalous treatment of the character of their minister, and their turning their backs upon the church in a contemptuous manner." These *excluded* persons were received into the fellowship of the Second Church; and this being contrary to our discipline, all intercourse between the two churches was suspended. The Second Church sent no messenger to the Philadelphia Association that year, but in October, 1790, they attempted to justify their course, in their annual letter to that venerable Body then in session in this city, by "charging the First Church with having departed from the truth, both in Faith and Discipline." The

Association appointed a Committee of eight, of which Dr. Samuel Jones, of Pennsylvania, was Chairman, and Dr. Manning, President of Brown University, R. I., was a member, for the purpose of reconciling the churches, "and preventing, if possible, all further disputes and animosities." The Committee promptly attended to the duty assigned them, and finally submitted the following propositions:

1. That the Second Church do cordially withdraw its charge against the First Church and its Pastor.

2. That the First Church will henceforward consider those members lately received by the Second Church from the First, as in good and regular standing.

3. That the members in each Church, in regular standing, shall enjoy occasional communion if required, in either Church; and shall have the privilege of reciprocal dismissals, if requested by any.

4. That both parties do freely, fully, and cordially promise not to use any expressions, or other unkind treatment towards each other;—and that a failure herein shall be matter of discipline.

5. That each Church shall enter the above in their church records, and transmit authenticated copies of their doings reciprocally to each other.

At the regular church meeting, November 2d, 1790, these propositions were agreed to, and Dr. Foster and Deacon John Bedient were appointed a Committee to wait upon the Second Church with a copy of their doings. At this time, the First Church numbered 192 members; the Second Church, 32: but although they were now in fellowship with each other, and Christian intercourse between the Churches was restored, the individuals who had left the First Church were as much dissatisfied in the Second Church, without a Pastor, as they had previously been with the ministry of Dr. Foster. A division of the little flock soon followed, both parties claiming the title of *The Second Baptist Church of New York*. After much contention, they agreed finally to relinquish the name entirely; the Second Church taking the title of the *Bethel Church*; the other branch being called the *Fayette Street Church*; the former dating its Constitution 1770, the latter 1791.

On the 19th October, 1791, *The New York Baptist Association* was organized. They assembled in the meeting-house of the First Church; Dr. Foster preached the introductory sermon from Dan. 12: 4—*Many shall run to and fro, and knowledge shall be increased*. Elkanah Holmes was chosen Moderator, and Benjamin Foster, Clerk. The Articles of Faith adopted by the Body were in perfect accordance with those held by this Church from the beginning even until now. The Fayette Street, now

Oliver Street Church, was received into the New York Association, May 23d, 1805, "the Committee appointed to examine their standing and order," having reported favorably. John Williams, Pastor, and Deacons John Withington, Jacob Smith, John Cauldwell, and Francis Wayland, were received as the messengers of the Church. It had been greatly prospered under the ministry of brother Williams, and that year numbered 164 members.

The First Church continued to grow, and having dismissed, at different times, some thirty or forty restless and dissatisfied members, enjoyed a large share of peace and prosperity. Dr. Foster was much respected in the city, as a scholar, a preacher, and an exemplary Christian. In the mysterious providence of God, he was, however, suddenly cut off by yellow fever, on Lord's day morning, August 26th, 1798, in the 48th year of his age; having been Pastor of the Church nearly ten years.

The pulpit was again occupied by such occasional supplies as could be procured, until the 14th of October, 1800, when Rev. William Collier, of Boston, who had previously preached for the Church some months, commenced his pastoral labors in accordance with their call. Soon after his settlement, the Church and congregation resolved to pull down the old meeting-house and erect a more commodious and substantial one in its place. The old house was removed in March, 1801, and a stone edifice, 65 feet by 80, at a cost of about \$25,000, was opened for public worship on Lord's day, May 2d, 1802. The sermon upon the occasion was preached by Dr. Stephen Gano, of Providence, from Exodus 20: 24—*In all places where I record my name, I will come unto thee, and I will bless thee.* In two or three years brother Collier found his strength unequal to the duties of his station, and the Church called brother Jeremiah Chaplin, of Danvers, Massachusetts, as a co-pastor. He arrived in New York, January 10th, 1804; but brother Collier had previously received and accepted a call from the Charlestown Baptist Church: he tarried, however, until Lord's day, April 8th, 1804, when he preached his farewell sermon from Acts 20: 32—*And now, brethren, I commend you to God, and to the word of his grace.*

The New York Association met with the First Church, in Gold Street, May 23d, 1804, and after the introductory sermon, the usual business was postponed, to give an opportunity for the Ordination of brother Jeremiah Chaplin, in compliance with the request of that Church.

Dr. Thomas Baldwin, of Boston, preached the ordination sermon from Dan. 12: 3—*They that turn many to righteousness, shall be as the stars for ever and ever.* Dr. Samuel Jones, of Pennsylvania, delivered an address from 1 Tim. 5: 22, *Lay hands suddenly on no man*, and offered the ordaining prayer. Dr. Ste-

phen Gano, of Providence, gave the charge; brother John Williams, of New York, the right hand of fellowship, and brother William Van Horne, of Scotch Plains, New Jersey, made the concluding prayer.

The Church pressed brother Chaplin to become their Pastor. He had naturally a strong mind; had been favored with a liberal education; his Christian character was unblemished; and his manners were conciliatory and unaffected. All this gave promise of a life of ministerial usefulness; but the anticipation of the great responsibilities of the pastoral office in the First Church, and in this large city, depressed his mind so much, that he wrote to the Church, declining their call; and soon after left the city abruptly, and returned to Massachusetts. He lived, however, to prove that the Church had not formed too high an estimate either of his piety or of his talents.

On the 6th of November, 1804, the Church, after much prayerful deliberation, agreed to send for Rev. William Parkinson, of Fredericktown, Maryland, to spend a few months with them, with a view to settlement as Pastor, should it appear to be desirable and proper. As he had preached for them several times in 1802, they were somewhat acquainted with his ministerial gifts, and were not ignorant of his views of doctrine. He complied with the invitation of the Church, and arrived in the city on the 20th of December. Having preached six weeks, a call to take the pastoral charge of them was presented, February 8th, 1805: this call he accepted on the 14th of April following.

Brother Parkinson's preaching attracted large congregations, and the word of truth was owned and blessed of God to the conversion and edification of many precious souls. At the meeting of the New York Association, in May, 1805, the Church reported 253 members; in 1809, they numbered 564. For four or five years a time of refreshing was experienced from the presence of the Lord, and the baptismal waters were visited almost every month during that most interesting and prosperous period. The enemy, however, had been busily engaged in sowing tares, and cases of discipline, exclusions, frequent Church meetings to try delinquents, and strenuous efforts to heal breaches and reconcile differences, were the result.

On the 26th of March, 1811, brethren Greenleaf S. Webb, and Jacob H. Brouner, with twenty-four other brethren and sisters, obtained letters of dismission, and united together as an independent body, under the name of the *Zoar Baptist Church*. They hired a place of worship in Rose Street, and the Pastor of the First Church preached upon the occasion of their public recognition. They continued together, however, only about one year, and then dissolved, taking their letters and uniting with other Baptist Churches as they severally pleased.

The troubles in the Church caused many to leave her, and to seek peace and Christian fellowship elsewhere. These troubles arose principally, at this time, from the accusations brought against the Pastor; but into the merits of the case, it is neither the duty nor the province of the speaker to enter on the present occasion. Some future historian may choose to investigate the subject; it is sufficient now to say, that the Church insisted upon *the right* of disciplining her own members, although four sister churches had declared in their letters to the Association, "their non-fellowship with the First Church, on account of their proceedings relative to their Pastor." The following letter was addressed to the New York Association, and is recorded in their Minutes of May 21st, 1812, expressing their views of *Church Independence*, and their reasons for not submitting the case of discipline in question, to the investigation and decision of that Body:

"*Dear Brethren*,—It is well understood by you, that it has been the current opinion of all churches, and of all associations of churches, of our denomination, that every gospel church, regularly constituted, is a society having full power from Christ, the only Lord and Law-giver in Zion, to execute every branch of church discipline; consequently to judge of all charges brought against any of its members; and to choose, continue and dismiss its own pastor at pleasure: and therefore that, although a church may, if so disposed, ask advice of elders, of sister churches, or of an association of churches, yet that such advice, when given, is by no means binding on the church who asked it, and that it would be gross usurpation for any other body of men whatever, especially unsolicited, to claim the right of judging decisively for a church, in matters either of faith or practice.

"Now, upon this principle, a principle heretofore universally admitted in all our churches and associations, and which we believe to be supported by the Holy Scriptures, we, as a church, have acted in all our proceedings relative to our pastor. Confident of possessing this power, we acted accordingly, when we first called him, and agreed on the pecuniary support we would afford him: we consulted no sister church, nor did any sister church presume to dictate; and feeling independent of every tribunal on earth, we felt conscious of possessing the same right to act, when it became necessary for us to investigate and decide on charges brought against his moral character. Accordingly, from a sense of duty to the person accused, and to ourselves, as common sharers in the reproach; but especially from a concern for the suffering cause of Christ, and from an abhorrence of the crimes alleged, and a determination not to give them any countenance among us, we proceeded to inquire after, and to examine into the several charges rumored, with all convenient speed, and with all possible scrutiny. In doing this, we took all those measures, which to us appeared the most likely to make a discovery of truth in every instance. Having gained all the information we could, by individuals, committees, &c., we then had the consideration of each charge, in turn, before us as a church; and after prayer and due deliberation, we decided, we trust, in the fear of the Lord, and agreeably to the instructions of his holy word.

"Some of the charges alleged were, indeed, of a most criminal and odious nature; but we are happy and conscientious in assuring you, that

we find every one of them wholly destitute of any foundation, other than the mere testimony of the persons themselves, who brought them; and who, in every instance, have been proved guilty of untruth and self-contradiction; also, of the grossest inconsistency, with respect to the person accused; as it is well known, and has been in some instances declared under oath, by persons of unimpeached reputation, that they not only attended his ministry, but also spake of him in the highest terms of approbation, after the date of all the crimes of which they have complained. Yea, that they have assigned their own high sense of his virtue as a reason, why they could not possibly believe an ill report of him by another.

"To us, therefore, it has appeared evident, that the charges under consideration originated in disappointment and malice, and we have to lament that they have been too readily countenanced by those, of whom we had a right to expect better things.

"You must easily perceive, brethren, that a mass of public odium has fallen upon us, by the names of certain persons, of reputable standing in society, being mentioned, far and near, as having decided against us; and we are free to declare, that, had those persons stated to us, that they were witnesses of any criminal conduct in our pastor, we should have been bound to believe them: but, on the contrary, they make no such pretensions; all they rely on is the testimony of persons, whose conduct and character have rendered it impossible for us to believe. This explanation we have given, not as requesting you, by a council or otherwise, to judge of the case between us and our pastor; for of this we have ourselves judged already, and believe that we are the only body on earth possessing a right to do so, but merely for your information.

"Dear brethren! We beg leave, in conclusion, to submit to your serious reflection, the following particulars:

"1st. Must not any one of you admit that we, as a church, have stronger reasons for examining into the charges against our pastor, than any other church or individual can possibly have, as we have been, and still are in the constant habit of receiving the word and ordinances of Christ, administered by him?

"2d. Have we not had a much better opportunity of acquaintance with the person complained of, than any other church represented in your body? and have we not had opportunity of access to all the sources of information to which those who complain of us can have had access?

"3d. Are brethren prepared to say, that we, as a church, are not as capable of inquiring into, and judging of our own matters, and so of the matter immediately in question, as churches are in common?

"4th. Can it be presumed that a church, consisting of between four and five hundred members, and many of these of long standing, in church relation, should all agree to wink at, or cover crimes in any one member, such as those alleged against our pastor, who is one of us? For, admitting that there may remain some among us (as perhaps there are in all churches) whose integrity could not be altogether relied on; yet, can any one conscientiously say, can any one seriously believe, that there are no persons of integrity among us? *Not even one honest person, who would reveal such a plot to conceal vice?* Or are you ready to declare, that the few, who within sixteen months past have been either dismissed or put away from us, were the only persons of all the church, who, at the commencement of our troubles, or ever since, have had either discernment enough to discover, or honesty enough to speak the truth?

"Finally, brethren, suppose that we, as a church, had decided against our pastor; suppose we had not only discarded him, as a preacher, but also excluded him as a professor; would it have occurred to sister churches

that we were bound first to have consulted them? Or, suppose they had been of opinion that we had done wrong, and had complained to you of our conduct; what would have been your answer? Would you not have said, *the church have a right to decide the matter for themselves?*

"With these observations we close our remarks, submitting them to the candid and impartial consideration of all who love the peace and happiness of Zion.

"*Read and approved in Church* }
Meeting, May 19, 1812. }

"R. GRAVES, *Church Clerk.*"

The question was decided by a vote of the Churches; fifteen sustaining the views of the First Church, and six against them: "Whereupon the following Churches, viz., Fayette Street, Mulberry Street, Poughkeepsie, and Mount Pleasant, being dissatisfied therewith, requested their dismissal, which on motion was granted." These four Churches met, by their delegates, in Poughkeepsie, November 21st, 1815, and formed *The Hudson River Association*; now the largest Baptist Association in the State.

After various seasons of prosperity and adversity, of joy and sorrow, brother Parkinson resigned his pastoral charge, August 11th, 1840, having held it more than 35 years. Between seventy and eighty members took letters of dismission, within a few months after, and most of them united in the constitution of the *Bethesda Baptist Church*, choosing brother Parkinson for their Pastor. His health, however, soon entirely failed, and for more than three years he has been laid aside from the work of the ministry. The Bethesda Church was publicly recognized, February 28th, 1841: sermon by S. H. Cone, from Proverbs 23: 23—*Buy the truth, and sell it not.* Brother Charles J. Hopkins is their present pastor.

The First Church was now greatly reduced in numbers, having but about 200 members residing in the city; their debt had been increasing for years, and the sale of their property would do little more than liquidate it; their meeting house was ineligibly situated, and the congregation had moved away from it; and whether it would be better to struggle on and endeavor to maintain their visibility, or not, became a grave and perplexing question. Occasional supplies were obtained for the pulpit; for several months brother Benjamin M. Hill, Corresponding Secretary of the American Baptist Home Missionary Society, preached for them statedly; and the Church resorted to prayer—frequent, fervent, and importunate prayer—for the divine guidance and blessing. Those who were present at these special prayer meetings, still speak of them as among the most precious seasons vouchsafed to them on earth.

Dr. Cone remarked, that at this period he had announced his intention of resigning his charge of Oliver Street Church, at the

end of two, four, or six months, as the Church might prefer; expecting to remove from the city. He was not aware of what had been passing in the First Church, nor had the thought of becoming their pastor ever crossed his mind. Dr. Thomas T. Devan, an intimate friend, now called and spread before him the situation of the First Church; their embarrassments, and their determination to make a mighty effort to sustain themselves; he stated, furthermore, that they could not unite in a call to any other minister, as far as he could see. Similar conversations were held with the Pulpit Committee, and other influential members of the Church, and resulted in his consenting to entertain a call to the pastoral charge of the First Church, on condition "that the call should be *unanimous*; that he should be expected to preach but twice on the Lord's day—morning and afternoon; and that the Church should erect such a building on their Broome Street lots as would accommodate our Bible and Missionary Societies, at a merely nominal rent; besides suitable accommodations for the Church and congregation." *These conditions* the Church cordially approved, and their call was dated March 29th, 1841. After a month's deliberation and prayer—the hand of the Lord appearing evidently to be in this thing—the call was accepted, and the present Pastor assumed the arduous duties and responsibilities of his station, July 1st, 1841: having preached in the Oliver Street Church eighteen years and two months.

The building we now occupy, was opened for public worship, February 20th, 1842;—sermon by the Pastor, from Psalm 20: 5—*In the name of our God we will set up our banners*. The entire edifice measures 75 feet wide, by 110 on the East side, 87 on Broome Street, and 90 on Elizabeth Street;—the auditory is nearly 75 feet square; the remainder of the building, fronting on Broome Street, is occupied by the American and Foreign Bible Society and the American Baptist Home Mission Society, at an annual rent of *one dollar* each per annum. The whole cost of lots and house, including interest paid before the house was finished, and the expense of a law suit since to defend our title, falls but little short of seventy-five thousand dollars. Within a few days, the lots on Gold Street have been sold for thirty-three thousand dollars, so that on the 1st of May next our debt will be reduced considerably below twenty thousand dollars; and the burying ground, consisting of seven lots on Houston Street, will be unincumbered. The Lord hath done great things for us, whereof we are glad.

What hath God wrought! did Israel say
When Jordan rolled its tide away!
What hath God wrought! this Church should say,
Since God hath rolled her debt away.

For four years past the Church has enjoyed uninterrupted

prosperity; the attendance upon the ministry of the word is uniformly large; the number of members reported to the Association, May 27th, 1845, was 586; the largest number of which she was ever composed, and they are happily united in doctrine, in brotherly kindness, and in benevolent effort—and according to this time, with grateful hearts we would say—WHAT HATH GOD WROUGHT!

From this imperfect sketch, we make the following closing remarks:

1. This may with propriety be called the *Centennial Anniversary* of the First Church, since the brethren and sisters who worshipped in brother Dodge's house, in 1745, supported the cause, obtained preaching, had the ordinances of the gospel administered, and received converts into their fellowship by baptism, before the Scotch Plains Church was constituted. They also purchased ground, erected a meeting house, called a Pastor, &c., as an independent body.

2. For one hundred years this body has met all the pecuniary charges attendant upon their organization, without ever sending their Pastors to solicit aid from other Churches.

3. It appears, from the records, that the Church has never received an *excommunicated* member from a sister Church, in a single instance; and *extraordinary circumstances alone* can ever justify a departure from this course.

4. She has uniformly and steadfastly maintained from the beginning, the doctrine of *Church Independence*—a doctrine dear to the hearts of American Baptists.

5. This Church has "earnestly contended for the faith once delivered to the saints," and in the warm attachment of the members to the glorious doctrines of sovereign and all-conquering grace must be ascribed, under God, the continuance of her visibility until the present day. To the truths contained in her Confession of Faith she still inviolably adheres.

6. From this Church have sprung the Second, or Bethel, Zoar, Abyssinian, Peekskill, North, Stamford, and Bethesda Churches; besides several others principally formed out of members who had belonged to her. Ministers sent out by her were, Thomas Ustick, Ebenezer Ferris, Isaac Skillman, Stephen Gano, Thomas Montayne, Cornelius P. Wyckoff, James Bruce, John Seger, Simeon J. Drake, William Rollinson, Henry C. Fish; and Thomas T. Devan, missionary in Canton, China.

7. A large portion of the heart-rending trials of the Church, especially in the former part of her history, arose from *evil-speaking, backbiting*, and the unblushing violation of the Saviour's command, Matthew 18: 15—17, *If thy brother offend, &c.* "Behold how great a matter, a little fire kindleth; and the tongue is a fire—a world of iniquity!"

Finally, in looking back upon all the way in which the Lord our God hath led us, we acknowledge heartily that to Him belongeth all the grace and all the glory—but to us, “confusion of faces, as at this day.” May the Lord preserve this Church from all the evils which have been connected with the history of the past; may he enable her members to cling to the cross of Christ, and exemplify in their whole deportment the sanctifying influence of the DOCTRINES OF GRACE; may he greatly increase their zeal in promoting the interests of Messiah’s kingdom throughout the earth; and may their unchanging motto be—*According to this time it shall be said—WHAT HATH GOD WROUGHT!* Amen and Amen!

[For the Memorial.]

CHINA.

TO THE EDITORS:

Dear Brethren,—It gives me much pleasure to acknowledge the receipt of your beautiful, and, I presume, useful Memorial. Numbers have frequently been received, and the February Number for 1845 is now before me, for all of which please accept my many thanks. There is but little I can do for you in return for your kind remembrance; but as the widow’s two mites were acceptable, I will give you a brief account, as recorded on the church book, of Chun, my first Chinese disciple, which has never yet been published.

CHUN

Died on the 6th of April, 1845. On profession of his faith in Jesus, he was baptized on the 12th of June, 1842, being two years, nine months, and twenty-four days previous to his death. Chun was a rare man; a miracle of grace; was raised by the grace and gospel of Jesus, from being a beggar in the lowest degree to become a Christian, to learn to read the Scriptures in his own language, and to preach the gospel faithfully to his own countrymen. Although upwards of sixty years of age, he generally read without spectacles.

A few hours before he died, I asked him if he would like to take the sacrament, to which he replied in the affirmative. I administered the Lord’s supper to him. And when I gave him the bread, he commenced quite a strain of either prayer or praise, speaking of Jesus most affectionately, the atonement, the forgiveness of sins, &c., all the time he was eating the bread, in a very gratifying manner, and that too of his own accord, without any questions to excite him to do so. And then he drank the wine, the last until he drinks it new in our Father’s kingdom above. I prayed with him, and laid him down where he gradually

sunk away until a few minutes before 9 o'clock P. M., when with but little struggle the golden bowl was broken, and his immortal spirit took its flight, as I trust, to the bosom of Jesus.

It is just nine years to-day, since I left home in America. And it is a pleasing thought, that, notwithstanding I have had adverse winds and a rough sea, yet by divine grace one precious soul from China, I trust, has landed in the heaven of eternal rest with Jesus.

I. J. ROBERTS.

Canton, April 6th, 1845.

[From the Baptist Missionary Magazine.]

OBITUARY—MRS. SARAH B. JUDSON.

[For the information of the reader, it may be proper to state that the following brief and very imperfect sketch was hastily drawn up for the gratification of the immediate relatives and private friends of the deceased. At the suggestion of some of the friends of missions, it is now, with slight alterations, submitted to publication, in the hope that it may be blessed to the advancement of the Redeemer's kingdom among the heathen.—A. J.]

The subject of the following brief obituary notice, Sarah Boardman Judson, was born at Alstead, in the State of New Hampshire, November 4, 1803. She was the eldest child of Ralph and Abiah Hall, who still survive her, and are, at present, living in Skeneateles, in the State of New York. While Sarah was but a child, her parents removed from Alstead to Danvers, and subsequently to Salem, in the State of Massachusetts. In the latter place she received her education, and continued to reside until she was married to the Rev. George Dana Boardman, July 4, 1825, with whom she embarked in the same month for the East Indies, to join the American missionaries in Burmah. After residing some time at Calcutta and at Maulmain, they settled in Tavoy, April 1, 1828. During her residence in Calcutta and Tavoy, she had three children, of whom one only, George Dana Boardman, Jr., born August 18, 1828, survives her. She lost her husband February 11, 1831, and was married again to Adoniram Judson, of Maulmain, April 10, 1834. At Maulmain she became the mother of eight children, of whom five survive her.* After the birth of her last child, in December, 1844, she was attacked with chronic diarrhoea, from which she had suffered much in the early part of her missionary life. When, in the progress of the disease, it became evident that nothing but a long voyage and an entire change of climate could save her life, she embarked, with her husband and three elder children, for the United States, April 26, 1845. The voyage was at first attended

* One died lately in Maulmain.

with encouraging results, but, finally, proved unavailing; and she departed this life on ship board, in the port of St. Helena, September 1, 1845.

Like multitudes in the highly favored land of her nativity, the subject of this notice was blessed with early religious advantages; and in her youth became the subject of serious impressions. When about sixteen years of age, during a revival of religion in Salem, she entertained a hope, received baptism at the hands of her pastor, the Rev. Dr. Bolles, and became a member of his church. Her religious attainments, however, were not of a distinguished order; and though her amiable disposition and her deep interest in missions, especially after her acquaintance with Mr. Boardman, gave her an elevated tone of character, she subsequently felt, that, at that period, she hardly deserved the name of a sincere Christian. And it was not until she was called to part with her eldest child, at Tavoy, in 1829, and to pass through scenes of great danger and suffering during the Tavoy Rebellion, that she was enabled to live a life of faith on the Son of God.

"Sweet affliction, sweet affliction,
That brings near to Jesus' feet."

In regard to her missionary qualifications and labors, I may state, that she applied herself with great assiduity to the study of the Burmese language; and in conversation, prayer, and writing, acquired an uncommon degree of correctness, fluency, and power. She was in the habit of conducting a prayer meeting of the female members of the church every week, and also another meeting for the study of the Scriptures. Her acquaintance with, and attachment to the Burmese Bible, was rather extraordinary. She professed to take more pleasure and derive more profit from the perusal of that translation, than from the English; and to enjoy preaching in the native chapel more than in any other. Her translation of the Pilgrim's Progress, Part 1st, into Burmese, is one of the best pieces of composition which we have yet published. Her translation of Mr. Boardman's "Dying Father's Advice," has become one of our standard tracts; and her hymns in Burmese, about twenty in number, are, probably, the best in our Chapel Hymn Book,—a work which she was appointed by the mission to edit. Beside these works, she published four volumes of scripture questions, which are in constant use in our Sabbath schools. The last work of her life—and one which she accomplished in the midst of overwhelming family cares, and under the pressure of declining health—was a series of Sunday Cards, each accompanied with a short hymn adapted to the leading subject of the card.

Beside her acquaintance with the Burmese language, she had, in past years, when there was no missionary in the Peguan

department, acquired a competent knowledge of that language, and translated, or superintended the translation of the New Testament and the principal Burmese tracts into Peguan. But when a missionary was appointed to that department, she transferred a work to him, and gladly confined herself to the Burmese.

Something also might be said with regard to her labors in the Karen wilderness east of Tavoy, especially during the years of her widowhood, when she made toilsome journies among the mountains, sometimes amid drenching rains, and always with many privations; and where, notwithstanding that she was wholly opposed to the principle of females acting the part of ministers, she was frequently obliged to conduct worship in the Karen assemblies.

Her bereaved husband is the more desirous of bearing this testimony to her various attainments, her labors and her worth, from the fact that her own unobtrusive and retiring disposition always led her to seek the shade; as well as from the fact that she was often brought into comparison with one whose life and character were uncommonly interesting and brilliant. The Memoir of his first beloved wife has been long before the public. It is, therefore, most gratifying to his feelings to be able to say in truth, that the subject of this notice was in every point of natural excellence, the worthy successor of Ann H. Judson. He constantly thanks God that he has been blest with two of the best of wives; he deeply feels that he has not improved those rich blessings as he ought; and it is most painful to reflect, that from the peculiar pressure of the missionary life, he has sometimes failed to treat those dear beings with that consideration, attention, and kindness, which their situation in a foreign heathen land ever demanded.

But to show the forgiving and grateful disposition of the subject of this brief sketch, and somewhat to elucidate her character, he would add that a few days before her death, he called her children to her bedside, and said in their hearing, "I wish, my love, to ask pardon for every unkind word or deed of which I have ever been guilty. I feel that I have, in many instances, failed of treating you with that kindness and affection which you have ever deserved." "O," said she, "you will kill me, if you talk so. It is I that should ask pardon of you; and I only want to get well, that I may have an opportunity of making some return for all your kindness, and of showing you how much I love you."

This recollection of her dying bed, leads me to say a few words relative to the closing scenes of her life. After her prostration at the Isle of France, where we spent three weeks, there remained but little expectation of her recovery. Her hope had long been fixed on the Rock of Ages, and she had been in the habit of contemplating death as neither distant nor undesirable. As it drew near, she remained perfectly tranquil. No shade of

doubt, or fear, or anxiety, ever passed over her mind. She had a prevailing preference to depart and be with Christ. "I am longing to depart," and "what can I want besides?" quoting the language of a familiar hymn, were the expressions which revealed the spiritual peace and joy of her mind; yet, at times, the thought of her native land, to which she was approaching after an absence of twenty years, and a longing desire to see once more her son George, her parents, and the friends of her youth, drew down her ascending soul, and constrained her to say, "'I am in a strait betwixt two,'—let the will of God be done."

In regard to her children, she ever manifested the most surprising composure and resignation, so much so, that I was once induced to say, "You seem to have forgotten the dear little ones we have left behind." "Can a mother forget?"—she replied, and was unable to proceed. During her last days, she spent much time in praying for the early conversion of her children. May her living and her dying prayers draw down the blessing of God on their bereaved heads.

On our passage homeward, as the strength of Mrs. J. gradually declined, I expected to be under the painful necessity of burying her in the sea. But it was so ordered in Divine Providence, that when the indications of approaching death had become strongly marked, the ship came to anchor in the port of St. Helena. For three days she continued to sink rapidly, though her bodily sufferings were not very severe. Her mind became liable to wander, but a single word was sufficient to recall and steady her recollections. On the evening of the 31st of August, she appeared to be drawing near to the end of her pilgrimage. The children took leave of her and retired to rest. I sat alone by the side of her bed during the hours of the night, endeavoring to administer relief to the distressed body, and consolation to the departing soul. At two o'clock in the morning, wishing to obtain one more token of recognition, I aroused her attention and said, "Do you still love the Saviour?" "O yes," she replied, "I ever love the Lord Jesus Christ." I said again, "Do you still love me?" She replied in the affirmative, by a peculiar expression of her own. "Then give me one more kiss;" and we exchanged that token of love for the last time. Another hour passed,—life continued to recede,—and she ceased to breathe. For a moment I traced her upward flight, and thought of the wonders which were opening to her view. I then closed her sightless eyes, dressed her, for the last time, in the drapery of death; and being quite exhausted with many sleepless nights, I threw myself down and slept. On awaking in the morning, I saw the children standing and weeping around the body of their dear mother, then, for the first time, inattentive to their cries. In the course of the day, a coffin was procured from the shore, in which I placed all that

remained of her whom I had so much loved ; and after a prayer had been offered by a dear brother minister from the town, the Rev. Mr. Bertram, we proceeded in boats to the shore. There we were met by the Colonial chaplain, and accompanied to the burial ground by the adherents and friends of Mr. Bertram, and a large concourse of the inhabitants. They had prepared the grave in a beautiful shady spot, contiguous to the grave of Mrs. Chater, a missionary from Ceylon, who had died in similar circumstances on her passage home. There I saw her safely deposited ; and in the language of prayer, which we had often presented together at the throne of grace, I blessed God that her body had attained the repose of the grave, and her spirit the repose of paradise. After the funeral, the dear friends of Mr. Bertram took me to their houses and their hearts ; and their conversation and prayers afforded me unexpected relief and consolation. But I was obliged to hasten on board the ship, and we immediately went to sea. On the following morning, no vestige of the island was discernible in the distant horizon. For a few days, in the solitude of my cabin, with my poor children crying around me, I could not help abandoning myself to heart-breaking sorrow. But the promises of the gospel came to my aid, and faith stretched her view to the bright world* of eternal life, and anticipated a happy meeting with those beloved beings, whose bodies are mouldering at Amherst and St. Helena.

I exceedingly regret that there is no portrait of the second, as of the first Mrs. Judson. Her soft blue eye, her mild aspect, her lovely face and elegant form, have never been delineated on canvass. They must soon pass away from the memory even of her children ; but they will remain for ever enshrined in her husband's heart.

To my friends at St. Helena I am under great obligations. I desire to thank God for having raised up in that place a most precious religious interest. The friends of the Redeemer rallied around an evangelical minister immediately on his arrival ; and within a few months, several souls were added to their number. Those dear sympathizing Christian friends who received the body of the deceased from my hands as a sacred deposit, united with our kind captain, (John Codman, Jr., of Dorchester,) in defraying all the expenses of the funeral, and promised to take care of the grave, and see to the erection of the grave stones, which I am to forward ; and on which I propose to place the following inscription :—

Sacred to the memory of Sarah B. Judson, member of the American Baptist Mission to Burmah ; formerly wife of the Rev. George D. Boardman, of Tavoy, and lately, wife of the Rev. Adoniram Judson, of Maulmain,—who died in this port, Septem-

ber 1, 1845, on her passage to the United States, in the 42d year of her age, and in the 21st of her missionary life.

She sleeps on this rock of the ocean,
Far away from the home of her youth,
Far away from the land, where with heartfelt devotion,
She scattered the bright beams of truth.

CONDENSED REVIEWS.

THE DUTY OF CHURCHES TO RECOGNIZE AND APPRECIATE THEIR PASTORS: *A Sermon on Behalf of the Widow's Fund, delivered before the New Jersey Association, by JOHN M. CARPENTER, Pastor of the Baptist Church, Vincentown, N. J., September 1, 1845.*

From the entreaty of the Apostle to the Thessalonians,—“to know them which labor among you and are over you in the Lord, and admonish you: and to esteem them very highly in love for their work's sake,”—brother Carpenter takes occasion to explain and enforce what he calls the two-fold duty inculcated in this passage—1st. *Recognition*; 2d. *Appreciation*. We are satisfied that we cannot perform a more acceptable and useful service for our readers, than to give them an analysis of this discourse, and then present, almost entire, the earnest and truthful plea which in the closing part it furnishes, for disabled ministers, and their destitute widows and children.

Under the first head, the duty of recognition, the preacher shows that churches are under obligations to recognize their pastors as the gift of God, and as the men of their own choice. Next, the churches should *know* that the ministry is attended with great self-sacrifice. Of course, the pastor should be *known* in his solicitude and labors for the welfare of souls; and finally, in his severe and diversified trials. Fitly does he close the first division of the discourse with the stanza:

“’Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And filled a Saviour's hands.”

The duty of *appreciation* should be performed by a constant attendance on their ministrations—by mutual and cordial co-operation. Again, “the estimation of churches for their pastors is clearly evinced by the amount which they contribute to their pecuniary support.” Under this head is shown the unreasonableness and wickedness of heaping opprobrious epithets on ministers, as *hirelings*, &c., and a searching inquiry is instituted, “which of the two classes have done most real service to mankind, the ministers of state, with the military forces of our country at an annual expense of \$13,000,000, or the ambassadors of Jesus, at one-tenth of the same expense?” This inquiry is followed up with an appeal to facts and *figures*, which those who reproach the Christian ministry will be made

ashamed to review. But we cannot find room for more than the closing appeal for the widow's fund :

"*Again*, the care of a church for its pastor should not always cease with his active labors. He sometimes outlives his ability to serve the church in the ministerial capacity. Sickness and the infirmities of age disqualify him. Still he must have a living. Having engaged while young in the ministry, having given up every facility for providing against the day of want, and wasted his health in this work; shall he be left to suffer? Shall he and his partner in labor and trials, be compelled to spend their remaining days in a poor-house? The farmer who regards the life of his beast, would not treat a worn-out horse in such a manner. The nation has shown a higher regard for those who have served in her armies. Shall the churches of Christ leave his servants, when they can labor no more, to spend their remaining days neglected and alone? We know that no human law compels you to care for them; but the law of Christ binds you, and the law of love binds you. You are under obligations for their work's sake, to relieve their necessities, when they can no longer provide for themselves. You should do it, because they are of the household of faith; because they are public servants in the Lord's vineyard, and you have enjoyed the benefit of their labors.—Brethren, awake to the long neglected duty of providing for the men who have worn themselves out for your spiritual advantage. *Again*, the whole duty of the churches to their pastors is not discharged when they are dead and decently buried. They often leave behind widows, who have been their companions in the sacrifice of earthly gain, of endearing associations and comforts, and have shared all their trials and labors, to advance the interests of Zion. As a consequence they are left without the means of future support. If the widow had not united her destinies with a minister, she might have been in easy and affluent circumstances. But she married a preacher, the public servant of the Lord; and every body's public servant for Jesus' sake; and she is therefore poor. The church has not only had the pastor's services, it has had hers. *Hers! yes hers.* But how, pray! In various ways. Her household labors have been performed for the good of the church. Why has she embraced every opportunity to relieve his mind from the cares and toils of domestic life? Why has she attended to his apparel and prepared his daily food, with her own hands? Why has she watched over him in the hour of sickness? Was it with the hope that the advantages derived from her attention and kindness, would be improved in adding house to house and field to field? No: it was that he might devote himself more exclusively to the appropriate duties of his office. Her household duties, therefore, have been services performed for the church. She has also served the church in religious matters, in the Sabbath school, the Bible class, and the female prayer-meeting; she has visited the abodes of disease and suffering to administer relief, and she has given counsel to inquiring souls. Thus the whole time of the minister's wife, as well as his own, is devoted to the interests of Zion, in their different spheres. Now he has gone from the scene of his earthly labors; the last tribute of respect has been paid to his person, but he has left among you a representative,—his widow. Visit her in her sorrow; if sick, procure her medical aid; if destitute of food or raiment, provide them for her.—She is entitled to this attention at your hands, for various reasons. She is entitled to them as a fellow-being; the laws of humanity and heaven dictate the duty—'As ye would that others should do unto you, do ye even so to them.' She is entitled to them as a disciple of Jesus and a member of the household of faith. No Christian can deny that the Bible

is replete with instruction relative to the duty of providing relief for the poor among the people of God. Christ said—'The poor ye have always with you, and when ye will, ye may do them good.' This duty is very plainly taught in the twenty-fifth chapter of Matthew, where the Saviour expressly declares, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' The example of the primitive churches, as recorded in the Acts of the Apostles, and their epistles, shows this duty to be obligatory. A plea of change in the circumstances of the case affords no valid excuse for a neglect of the duty enjoined. The change cannot affect the principle involved, which is the relief of the poor saints. It is to be hoped that ere long the churches will awake to their neglected duty, and not allow the Lord's poor saints to be forgotten, and especially the poor widow. She is entitled to relief as an act of justice. 1st. The unpaid services of her deceased husband call for it. But we have paid our pastor. Paid your pastor! What have you paid him? How have you paid him? You have paid him with neglect of his ministry, of his wants, of his rights; you have paid him with constant and varied complaints. But have you given him a competent support, and paid it punctually? It is a matter of serious doubt, whether the salary received by all the Baptist ministers in New Jersey, would afford a comfortable living for more than one half of them. We have ascertained by inquiry, that the average amount of salary to each minister does not exceed \$350 dollars annually; neither is that all received. If the churches would pay the amount of arrearages due their pastors for the labors of the last twenty-five years, with interest on the same, a fund would be created nearly or quite sufficient to support their widows; and the unpleasant task of annually pleading their cause would not be imposed on us. 2d. But the widow's unpaid services also demand your action. You have paid your pastor, but what have you paid his wife? Or, did you think it would require the services of both, to perform the labor you expected from him? Brethren, we do not come to-night with the pitiful petition of beggars, when we beseech you to replenish the widow's fund. We come pleading her rights; rights originating from her husband's, and from her own unrewarded services."

THE CLAIMS OF THE AMERICAN AND FOREIGN BIBLE SOCIETY MAINTAINED AND VINDICATED: *A Reply to the Rev. H. Blodgett's Defence of the American Bible Society.* By J. GOULD and JOHN WINTER, Ministers of the Trumbull Baptist Association, Ohio. 1845.

This is one of the numerous pamphlets called forth by the arrogance and misrepresentations of the friends of the American Bible Society. On the head of that Society, and its bitterly sectarian managers and officials, will rest a large amount of responsibility for the bickering and strife kindled up all over the land on this subject. The leading facts in the case lie in a very narrow compass:—Before any Bible Societies existed, Baptist translators, following in the steps of all the more authentic and faithful versions, ancient and modern, had translated the original words pertaining to the ordinance of baptism, so as to indicate just what Paul specifies—"*burial with Christ in baptism.*" When Bible Societies were originated, Baptists were invited to unite in them, with the full implication and understanding, that their versions were to be equally patronized with other

Faithful and received versions. For twenty or thirty years they go on, harmoniously, according to that understanding. Then, without the slightest change on our part, they, for reasons purely sectarian and selfish, alter their plan of operations, set up new and impracticable tests, of *suppression* or *compromise* in reference to God's truth; and turn round and abuse us most shamefully, because we peaceably withdrew from an institution as much ours as theirs, but which they, (by an act which only the *might* of a majority could make *right*) had ejected us from equal participation in, except on terms which they knew we could not accede to. In the words of the Introduction of this pamphlet,

"Since that deed was done, and the very Society, formed for the express purpose of giving the word of life to all the dwellers upon the earth, refused to aid a denomination who had translated the Bible into the languages of more than half the globe; great attempts have been made to keep the knowledge of this fact from the Christian public. The deeds of the Baptists have been misrepresented—the Society which they reluctantly, and of necessity formed, has been proclaimed, with the rancor of sectarian zeal, a sectarian Society; their publications have been decried and misrepresented, and their motives have been arraigned and condemned—and, with an unchristian spirit, we have been told, as in page 23 of the 'Defence,' that 'It is a tax too great for charity, to assign *good motives*, for such measures.' The moment we have dared to present the facts in the case, our opponents tell the public, 'they do not willingly enter this field of controversy, but are called to it by the vainglorious invitation of the aggressive party—to repel gross and calumnious misrepresentations.'"

This reply seems to be an able and perfectly triumphant one, and with all candid minds—alas, how few of the readers of controversy—will completely turn the tables on the aggressors. In a closely printed pamphlet of more than 50 8vo pages, most of the topics involved in this controversy are fearlessly discussed, in a way to make the abettors of error and concealment wince, and hide their heads.

We have room for only a sentence or two from the first chapter, on the importance of the principle involved in the controversy; and a longer extract from the last chapter, in reference to the opposition of the old Society, to our obtaining from the Legislature such a charter as we cheerfully assisted them to obtain, even after their injustice to us:

"The very statement of the controversy will, at once, present to the mind of the reader its importance—THE BIBLE FAITHFULLY TRANSLATED, and the indispensable duty of giving it, *thus translated*, to all the dwellers upon earth, is the position which we occupy. And we believe that the A. and F. B. S., in taking this commanding position, have taken a position that will not only be approved of by infinite wisdom, but one which will meet the approbation of the good and the wise of every succeeding age.

"Opposition to this principle is Romanism, whatever name or character it might assume, or by whomsoever waged. The Bible partly translated, and partly covered up, in a dead, and consequently a barbarous language, is the principle against which we war. This is an important principle, a subject of no small magnitude, one that involves interests which will shake the globe. The very foundations of Christendom will be made to totter,

when it is fully brought into action ; as the very denominational existence of Pedo-baptism, depends upon the *non-translation* of those words in the New Testament, which relate to the ordinance of Baptism. But, we believe that God has ordained the unveiled revelations of his will, to be at once the solace and the safe-guard of mankind. Guilty, deeply guilty, we believe those are who withhold this unveiled light from men."

In reference to the opposition so pertinaciously continued to the incorporation of our Society, which is now again for the third or fourth time agitating the public mind, the following extracts are selected, to set at rest some of the prevalent misrepresentations of our unscrupulous opponents :

"Mr. Blodgett says, 'To this title, (A. and F. B. S.) and to *nothing else*, the officers of the American Bible Society again objected.' Does Mr. B. need to be informed that, in objecting to the title which our society adopted in its formation, and under which it has always been known at home, and in foreign countries ;—under which alone we sought to be incorporated, was directly opposing our application. We asked for *one thing*, and they, kind creatures, supposing us incapable of judging for ourselves, go and tell the legislature to give us *another thing*, and then add insult to injury, by telling us, they did not object to *an act* of incorporation, but only to our name. That is, if they might be allowed to dictate, how and in what manner, the legislature might act, then, it might act. But, as Dr. Cone has shown, this would have been a *misnomer*, and the insertion of a *false fact*, in the charter itself.

"But says Mr. Blodgett, 'two Baptist gentlemen, and one of them an officer of the Society, agreed to procure the insertion of the word *Baptist* in the title. Dr. Babcock also assented to its insertion.' Was not Dr. Babcock the officer of the Society who is said to have agreed to procure the insertion of Baptist in the title? Why then name him again? unless for the paucity of materials to make up the story? But Dr. Babcock denies this fact, and Mr. Garretson, the author of the minority report, admits in his speech sustaining that report, that he received it from the Memorial of the A. B. S.

"Dr. Babcock's language upon this subject is: 'after our charter had been unanimously reported by the Committee, and had been several weeks waiting its turn for consideration in the House, I was privately informed by the Chairman of the Committee, Mr. Sanford, *that so vigorous had been the opposition pushed on from the American Bible Society*, that he had no hope of carrying the charter as reported, by a two-thirds vote that session. He referred me to Mr. Hulbert as a principal instrument of that opposition in the House. I waited on him; he expressed a desire that the act should pass in a modified shape. He promised to move the insertion of the word Baptist in the title, with an additional section stating that no misnomer consisting in the omission of the word Baptist, should invalidate any claim to the Society in law or equity. I distinctly informed him, that our friends could not propose, nor was I authorized to assent to any alteration of the kind. That if he made it on his own responsibility, the utmost I could hope for, would be that our friends in the legislature would be silent.' If this is assenting, it is like the assenting of the martyr to die, when the tyrant hand is kindling the flame. It is assenting, because the indomitable perseverance of the enemies of our Society had again triumphed over legislative power, to induce it to withhold from us, our indisputable rights. But even the proposition made by Mr. Hulbert, was so changed by the interference of Dr. Janes, the financial Secretary of the A. B. S., as to render it inoperative. See Janes' Letter, April 5, 1845."

Whether such means, and persevering misrepresentation, can again prevail, remains to be seen; but in the end, truth and righteousness will prevail.

MONTHLY RECORD.

NEW JERSEY BAPTISTS, WITH JOTTINGS BY THE WAY, IN OCCASIONAL VISITS TO THE CHURCHES.

Those who possess the first volume of the Memorial, will find, on turning to the No. for May, 1842, a brief but lucid and comprehensive view of the Baptist interest in this small State. Its intermediate position, between the two largest of the confederacy, New York and Pennsylvania, tends unduly to cast its real character and importance into shade: and to this cause more than any thing else we are disposed to attribute it, that less attention and interest have been given to New Jersey, than it has fair claims to secure. Our own personal experience in this matter, is but a fair sample of the common injustice. Though for more than a quarter of a century past, we have been accustomed to pass through this State, frequently or at no very distant intervals, yet with one or two exceptions we had never visited any of the churches or spent a Sabbath, or scarcely a night within its borders. In other States of less population, and on the outermost border of the Union, we had been again and again, on purpose to investigate and know their condition; but for New Jersey, it had seemed enough that she was a *thoroughfare* in this various exploration; an intermediate way to somewhat beyond or beside herself, which left out of all practical account her own interests. Surely this fair Sister has claims to better treatment than this. A State that has given birth to such men as JOHN GANO, JAMES MANNING, and HEZEKIAH SMITH, stars of the first magnitude in the galaxy of Baptist patriarchs; which for nearly one hundred and eighty years has nurtured the spirit of religious freedom as identified with Baptist churches; and where the Philadelphia Association, the oldest of these combinations of the churches among us, used to hold its annual sessions very frequently; and where, after a long period of comparative torpor, our cause for the last dozen or fifteen years, has gone forward again with cheering and auspicious vigor;—surely such a State, though, like Bethlehem of old, it may be small among the tribes of our Israel is by no means to be despised.

Turn to the Statistical Tables in our last No., and see in 1830, but 3,981 Baptist communicants in this State out of a population of 320,823; while fourteen years later, our church members amount to 11,571 out of a population of only 373,306. A gain so great as this, in any of the old States, where the population is so nearly stationary, is believed to be unparalleled in our denominational history in its later periods. Nor will the progress of

these churches in intelligence, benevolent effort, and general efficiency, be found less satisfactory.

With unusual satisfaction, therefore, we found the line of official duty for the last few months calling us to mingle more frequently and freely with our Jersey brethren; to visit some of them at their houses, to correspond with many more, and to witness and participate in the interesting services of their late State Convention and other anniversaries. In all these ways, we have increased an hundred fold our acquaintance with and interest in whatever pertains to our denominational character and cause in the State. Though *the last* of our official services were expended here,—which in the aggregate have been spread over so wide and fair a field for the last three or four years,—they have been by no means *the least* interesting or satisfactory.

Less than one quarter of its 84 churches have ever been personally visited by us. Into one of the four Associations lying entirely in this State, the Sussex, we have never entered at all. Yet perhaps by combining what we have seen and otherwise learned of the present state of the churches, and indulging some little rehearsal of personal observations and experiences—which the readers of our sheet will the more readily tolerate, because it is the last of this kind to which their patience is likely to be subjected—we may do something like justice, in such a sketch as our narrow limits will allow.

(On the western border, lying near to or upon the Delaware River, we have visited in all five churches, belonging to that Association which, having been formed earliest, takes the name of the State. In Salem, the county seat of Salem County, a pleasant, sandy town, with much of the staid, quiet dignity of its half-Quaker original character, we spent a pleasant week some few years since. The Baptist church is of highly respectable size and character, and now rejoices in the pastoral supervision of brother GIBBS, known to several of the churches in the empire State. They are now busily engaged in erecting a beautiful house of worship, more eligibly situated for their convenience than the one-side, but picturesque spot on which stands the venerable, time-honored sanctuary “where our fathers worshipped,” with all its hallowed associations and spirit-stirring memories. We have somehow received the impression that for several years of late this church has scarcely done justice to herself, to her noble bearing and character in earlier times; and whether the fault be chargeable on ministers (of which it has had frequent change and ample variety) or on members, may it be speedily corrected! The Cohansey Church in this neighborhood, which was one of the first three in the State, and is remarkable for having had but six pastors for the first century and a half, has had more frequent change since, without, perhaps, corresponding advantages. First Cape May, Dividing Creek, and Pemberton, all able and excellent churches—may they become more and more so!

Burlington City, with its neat, attractive "green bank," its deliciously attractive shades and gardens, and the still worthier attractions of true and warm hearts with generous hands, how happy has a weary way-farer often been made by its hospitality! The home of that WELCH so widely known; the former seat of a flourishing seminary, which AARON the prophet conducted; whose flourishing church now enjoys the labors of our early and steadfast friend, DICKINSON—what wonder if some partiality biases us in its favor? Mount Holly near by, where LINCOLN, another early friend and in different spheres co-laborer, now fills the episcopate, and CORNELIUS also resides, of Alexandria memory, and whom poor Africa will long remember with thankfulness for his untiring devotion to its infant Christian Colonies,—has now a flourishing church. Haddonfield and Camden, opposite Philadelphia, we have more frequently visited, while resident in the latter city: we remember them still with unmingled pleasure, and hear of their continued prosperity with gratitude. To Trenton we turned our feet—as did once the Father of our country, the noble Washington—just as the sound of Christmas revelries was dying away upon the ear. O what an hour of peril and dark gloom for our country's destinies was that! The triumph of her foes on every side foreboding an early extinction of her hopes of freedom, the overflowing flood of mercenary soldiery threatening to sweep away every vestige of our scattered and dispirited forces. At that moment (the evening of 25th of December, 1776,) the great heart and steady mind of our Washington, forced from the dire exigency of his circumstances to attempt some enterprize to turn the tide against his country's foes, ventured on the forlorn hope or surprising a flushed enemy, reposing on the laurels of its recent successes. For this purpose he led his ill-appointed forces to Trenton, and surprised and captured the Hessians. This last year the event was celebrated on the same ground, with all the glorious circumstance of a mock battle. We arrived before all the powder had been burned; before all the noise and folly of this scene had passed away. Some of our readers, perchance, may not sympathize with the utter contempt and loathing, in which all this mockery is invested to our view, and this is not the time or place to debate our differences. One poor fellow shot through the leg, and another stabbed in the neck, it was thought mortally, in the drunken scenes to which this movement gave rise, were some of its natural and appropriate fruits.

Our duties led us elsewhere: and once and again we worshipped with the First Church, in their pleasant and commodious sanctuary; and on Lord's day evening, with the Second Church, in their newly erected and attractive sanctuary. Bishop BECK, of the former—whose hospitalities and various kindness we experienced; and YOUNG, of the latter, who was at the time absent, are highly esteemed by their respective flocks. May all remembrances of past unkindness, or avulsion, be speedily obliterated!

A visit to the State penitentiary, and converse with the inmates of many of the cells, where in entire seclusion they toil and muse *alone*; and subsequently to the State house, the halls of legislation and justice, the State library, &c., suggested many topics of interesting reflection. From the top of the latter edifice, a fine panoramic view of the city and its environs, both on the Jersey and Pennsylvania sides of the river, is obtained. One can scarce tell whether to praise or blame that State policy, which defrays its entire expense of the civil list annually, by a petty tax on passengers over her chartered rail-roads. The monopoly granted to these chartered companies, is one of the most odious features of this arrangement, causing imposition and extortion from travellers of a most intolerable character, for which the poor equivalent of *ten cents each*, paid to the State, is a miserable compensation. May it soon be abolished.

Our first and most frequent visits in the East Jersey Association were to Newark. By far the largest city in the State, our Baptist interest had nevertheless flourished less than in other sections till of late. Pastor JONES is beginning to see the blessed fruits of the toil and talent, the patience and prudence, the faithfulness and fearlessness, which are all controlled by the great law of Christian kindness. We should think the interest has doubled in numbers and efficiency within eighteen months, between our first and last visit. Of the neighboring churches, at Elizabethtown and Lyon's Farms, we heard some encouraging things, and saw some of the same character at Rahway, while in all of them there remains somewhat to be amended.

Piscataway, the venerable, with its venerable, kind-hearted pastor LEWIS, was first seen by us on occasion of the meeting with them of the State Convention. That and a subsequent visit failed not to impress us deeply with the intelligence, efficiency, and increasing liberality of a noble band of brethren here; whose hospitalities and various kindness, it would not be easy to exceed. Their near neighbor, New Brunswick Church, over which for so many years brother WEBB presided with success, and whose place is now ably filled by brother BLISS, flourishes under the shadow of the College and Theological Seminary of the Dutch Reformed. Their noble chapel deserves to be full, entirely full, and ere long will be, if the city continues to increase.

Plainfield, and its immediate environs, deserves to be regarded pre-eminently Baptist ground. On occasion of our first visit, we managed to participate in the regular services of four or five churches, in two days. The Seventh-day Baptist Church at New Market, where the beloved GILLETTE ministers, was visited in the morning of "their Sabbath," and the Seventh-day Church in Plainfield the same night. Next morning—our Lord's day—in the morning, we met the First Baptist Church, Plainfield, over which the wise, prudent, and indefatigable DRAKE now presides, and in the evening worshipped with the Second Church—a flourish-

ing, vigorous branch, now ministered to by brother HILL. He was formerly the able and esteemed pastor of the First Church; and his return to this spot after some years' absence, and gathering around him the personally attached friends, who were thereby detached from neighboring interests, has been one of those difficult and delicate operations, not usually accomplished without some painful friction. May he and all concerned learn and profit by the sweet uses of adversity and prosperity of honor and dishonor, of humility and self-renunciation! Aye, why should we not *all* learn them, and thus be more abundantly useful and blessed?

That same Lord's day afternoon, we accompanied some choice friends in a few miles' ride into the mountains;—a wild, rough, but romantic and heaven-honored spot, where in a school room, beneath the rocky crags, the saints are often wont to meet, and make those woods and hills resound "with their hymns of lofty cheer." The place was full, to its utmost capacity, and besides the direct acts of prayer and praise, in which several led, brother Cornelius, above named, discoursed to us for near an hour, on the character, doctrine, and exploits of the original Baptist, the glorious harbinger of the Messiah. O what a theme! and nobly, wisely, and most sweetly was it illustrated. The savor of it remains for many days. Of many choice friends hereabouts, and of their free and generous hospitalities again and again shared, we will not trust ourselves to speak in this connexion. We were last with them on New Year's day, and enjoyed with unusual zest and satisfaction the delights of the sanctuary and the uncommonly able ministrations of the pastor of the First Church. Long may they be blest with such teaching, and show their full appreciation of its preciousness! The Samptown Church, now most happy in the acceptable services of BARKER, known and esteemed in Pennsylvania in former years, is now in healthy prosperity; and the ancient Scotch Plains Church, near by in the other direction, and served now with persevering fidelity by brother LOCKE, though under circumstances of some discouragement,—completes this interesting circle of Baptist churches.

Somerville Church, recently formed and ministered to with much acceptance by a youthful, but highly privileged brother FISH, had just enjoyed an unusually large accession, nearly half a score having put on Christ by being baptized into his death, the very morning of the day, on which we met them at night. Very delightful was it to stand up in the midst of these fragrant plants of righteousness, shedding around them the early perfume of their rejoicing love. Long and abundantly may they flourish. The Middletown cluster of churches belong also to this Association, the first of which, the oldest in the State, and now flourishing under the care of brother STOUT, we fain would have seen and rejoiced with in all the abundant prosperity God is now sending them, had circumstances permitted.

In Central Jersey Association our visits were even still more circum-

scribed. The night after our first sojourn in Sommerville, we had an appointment at Sandy Ridge, where brother YOUNG so ably ministers. But during the previous night, God opened the windows of heaven and poured out the waters so copiously; and all the next forenoon it rained, and *rained* and *RAINED* so powerfully, that the overflow of streams, floating ice, and impassable bridges forbade the attempt to reach the place. The more deeply was this regretted, because a revival was now in cheering, if not in noiseless progress there, and gladly would we have shared in its refreshment. Turning to the right, we reached, not without peril, the Amwell Church at Flemington, where father BARTOLETTE has so long and efficiently ministered. Bright sunshine and hard frost succeeded this wintry deluge; the roads were rough indeed, but a goodly company once and again assembled in their spacious temple, with whom it was pleasant and we hope profitable to commune. Were our space more ample, we should like to say much of *him* and *them*, of our gratitude for their kindness, and our love and prayer for their enlarged and permanent prosperity. But we forbear.

The longest periods of toil and travel will have an end; and we reached ours at Hightstown, the last Lord's day of the first month in the present year. It had both rained and snowed plentifully the preceding day, but in the night old Boreas tuned his pipes afresh, and put a new hand to the bellows. Nevertheless, that congregation, widely scattered though it lies, and many were obliged to face the rough wind, over the rough roads, for many a weary mile, was encouragingly large. Indeed, we learn that in fine weather it equals or surpasses any in the State, except Newark. Much of this prosperity they owe, under God, to the able and judicious labors of their enterprising pastor, the President of their State Convention, an undegenerate scion of a noble stock from Salem in this State; which they reclaimed from their unwilling sister, Pennsylvania, a few years since. May he and the numerous, efficient church with which he is surrounded (and by whom we pray that he may be adequately sustained!) long hold on their way with mutual and increasing success.

New Jersey Baptists are now enjoying a healthful prosperity; slowly but encouragingly, they are increasing their benevolent contributions. The corrected summary for last year to six objects of religious benevolence, shows an aggregate of \$5,870, or a little more than an average of fifty cents for each communicant. They may have contributed twice or thrice as much more, for sustaining religious ministrations among themselves, but they *can do*, we trust ere long *will do*, much better.

With scarce an exception, they are eminently conservative; desirous indeed of improvement and reform, but suspicious of violent and avulsive movements; not easily excited, nor provoked, but enterprising, increasingly intelligent, loving God's truth and all His servants for the truth's sake. May they increase in every good word and work, and secure the Redeemer's approving smile.

R. B.

MISCELLANEOUS.

REPENTANCE.

Repentance is absolutely essential to the Christian character. Hence Tertullian said, "I am born for nothing but repentance." Yet he is certainly the happiest man whose life has not been stained with enormous crimes. To make work for repentance, to use a common expression, is not to be commended, however safe we may be at last.

The Emperor Sigismund having, in a sore fit of sickness, made fair promises of amendment of life, asked Theodoricus, Archbishop of Cologne, how he might know whether his repentance was sincere, who replied, "If you are as careful to perform in your health, as you are forward to promise in your sickness, you may safely draw that inference."

Though true repentance be never too late, yet late repentance is seldom true. Millions are now in hell, who have pleased themselves with the thoughts of after-repentance. The Lord hath made a promise to late repentance; but where hath he made a promise of late repentance? Yea, what can be more just and equal, than that such should seek and not find, who might have found but would not seek; and that he should shut his ears against their late prayers, who have stopt their ears against his early calls? The ancient warriors would not accept an old man into their army, as being unfit for service; and dost thou think God will accept of thy dry bones, when Satan hath sucked out all the marrow? What lord, what master, would take such into their service, as have all their days served their enemies; and is it reasonable to expect that God should do it? The Circassians, a kind of mongrel Christians, are said to divide their life between sin and devotion, dedicating their youth to rapine, and their old age to repentance. If this be thy case, reader, I would not be in thy place for ten thousand worlds!

I have read of a certain great man, that was admonished in his sickness to repent: but he refused to do it; for if he should recover, his companions would laugh at him; but growing worse and worse in point of health, his friends pressed him again to repent, but he then told them it was too late; "for now," said he, "I am judged and condemned."

FAITH ILLUSTRATED, OR "LET GO THAT TWIG."

Two class-mates, who roomed together, were brought under powerful conviction by the Spirit of God at the same time. After struggling together in prayer, and attentively reading the Scriptures, one of them was enabled to surrender himself unreservedly to the claims of the Gospel, and to give up his soul to Jesus. His peace flowed like a river. This increased his ardent desire that his room-mate might also enjoy the same by believing. He therefore urged him to venture fully upon Christ, as the all in all in his salvation. He replied, that he was doing all he could, but found no peace. This continued for about two weeks, after which time, he stated, that when all human help proved vain, God was pleased to convince him of his error, in a dream, which was as follows:—"I thought," said he, "I was reclining in the afternoon, the sun shining brightly, when I saw before me a wide and smooth way, which led straight forward towards a dense column of smoke, which ascended up as before a precipice. This awakened my curiosity to know what was burning. I went forward along the road until I came to the brink of the precipice; but I could not see the fire, which induced me to venture a little forward, when

suddenly the ground upon which I stood gave way, and I fell half way down the awful precipice, and catching by a twig, which grew out from the craggy steep, I hung suspended by one hand over the abyss below. Looking down, I recognized the description given by David, of the fiery billows rolling below the wicked. I then looked upward, and beheld a person whose countenance I thought accorded with the gospel description of the Saviour, and knowing him, I anxiously desired him to rescue me. I therefore called upon him, saying, 'O, Lord Jesus, save me!' To which he replied, 'Let go that twig, then.' I reflected that it was the only thing which kept me from sinking down amidst the fiery surges below. I then cried again, 'O, Lord Jesus, save me!' He replied again, 'Let go that twig, then.' Again I reflected that this was the only means, as I thought, of keeping me from plunging into remediless ruin. I therefore cried again, with increasing anxiety, 'O, Lord Jesus, save my poor soul!' To which he replied, as before, 'Let go that twig.' I now began to feel that my grasp was growing weaker every moment, and that I must soon fall, and hence concluded—if I must die, I would die in the act of obeying the command of my Saviour. I let go the twig, and, strange to tell, instead of sinking down, as I had imagined, I ascended up, until the first place I found myself in, was the arms of my dear Redeemer! Thus God led me to see that I had been trusting to my duties and religious exercises, instead of venturing entirely upon Christ, which I was then immediately enabled to do—since which time I have enjoyed a peace which passeth understanding.

G. H.

A GOOD OLD MAN.

A good old man is the best antiquity, and which we may with least vanity admire. One whom time hath been thus long working, and like winter fruit, ripened, when others are shaken down. He hath taken out as many lessons of the world as days, and learnt the best thing in it—the vanity of it. He looks over his former life as a danger well past, and would not hazard himself again. His lust was long broken before his body, and yet he is glad this temptation is broken too, and he is fortified from it by his weakness. The next door of death sad's him not, but he expects it calmly as his turn of nature, and fears more his recoiling back to childishness than to dust. All men look on as a common father, and on old age, for his sake as a reverend thing. His very presence and face puts vice out of countenance, and makes it an indecorum in vicious man. He practices his experience upon youth without the harshness of reproof, and in his counsel is good company. He had some old stories still of his own seeing, to confirm what he says, and makes them better in the telling; yet is not troublesome neither with the same tale again, but remembers with them how oft he has told them. His old sayings and morals seem proper to his beard, and the poetry of Cato does well out of his mouth, and he speaks it as if he were the author. He is not apt to put the boy on a younger man, nor the fool on a boy; but can distinguish gravity from a sour look, and the less testy he is, the more regarded. You must pardon him if he likes his own times better than these; because those things are follies to him now that were wisdom then; yet he makes us of that opinion too when we see him, and conjecture those times by so good a relic. He is a man capable of a dearness with the youngest men, yet he is not youthfuller for them, but they older for him, and no man credits more his acquaintance. He goes away at last too soon whensoever, with all men's sorrow but his, and his memory is fresh when it is twice as old.—*Bishop Earle*, 1623.

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MEMOIR OF DR. WILLIAM YATES.

BY THE REV. JAMES HOBY, D. D.

MODERN missions present ample evidence that God is at no loss for agents to carry on his great design of evangelizing the world.

When the late Dr. Yates was a boy only fourteen years of age, he heard a sermon on this subject, to which he listened with deep emotion, and bathed in tears. Such was the impression made upon his youthful heart, that he came to the decision to give himself up to the public service of God. He had previously made a profession of religion, having been baptized by Mr. Brand, in the Woodgate Chapel, Loughborough, in Leicestershire. Of this town he was a native. He was born December 15th, 1792. His childhood and early years passed without any striking incidents; excepting, indeed, one attack of fever, which for many days threatened his life, so that during nearly three weeks, and while all expectation of recovery was given up, he was sustained in existence by water alone. His religious impressions may perhaps be dated from this period, though his naturally gentle and retiring disposition renders it uncertain. He used himself to say, that he first felt conscious of a saving change while meditating on the Saviour's words to Thomas, "Be not faithless, but believing." May not this fact have had an influence on his subsequent life? He had felt the power of the *written* word when thus applied by the Holy Spirit, and was willing to spend his life in labors to give the Holy Scriptures to the heathen nations. He evinced no remarkable aptitude for learning while at school in Loughborough, where he was taught the common rudiments of an English education, and whence he was removed when still very young.

When about sixteen years of age, he wrote a long and elaborate, but rather fanciful essay on the improvement of time. Time he represented as the offspring of eternity, to be carefully nursed by every one who lived. From his very singular motto, "Take this child and nurse it for me, and I will

give thee thy wages," the boyish author proceeded very ingeniously to show, that those who carefully nursed Time, would receive an ample recompense in Eternity.

This essay was, however, the basis on which he proceeded to lay down rules for his conduct and guidance in future life ; and he ever after exemplified the injunction, " Redeeming the time." In one instance he was thereby signally honored :—While on his way to an early sabbath prayer-meeting, he, with some others passed the door of a neighbor, whose son chanced to be struck with the serenity of their aspect. Conscience immediately upbraided him, and contrasting his own moral condition with theirs, he resolved to follow their footsteps. On reaching the place where prayer was wont to be made, the pious stripling, young Yates, arose and gave out the hymn :

"Another six days' work is done," &c.

The first impression on the mind of the stranger, who had previously been a sabbath-breaker, was admiration of the beauty and sweetness of a religious life ; but the result was sincere conversion, subsequent profession of religion, and ultimately honorable distinction both as a leading and influential minister, and theological tutor !

About this time a thirst for knowledge led him to avail himself of advantages offered at the grammar school, while he continued to follow his father's business of shoe-making, in which he was a very expert workman. To the able instructions of the Rev. Mr. Shaw, at that time the master of the school, Mr. Yates always looked back with grateful satisfaction. So impressed was the tutor with the capability of his pupil, and so much was he pleased with his industrious habits and amiable manners, that previous to his removal to a distant living, he was at much pains to lay down a plan which he advised him to pursue for the acquisition of Greek. The hints and rules thus given by so competent a scholar, were improved with assiduity, so that not many months afterwards, Mr. Yates could read the Greek Testament with tolerable fluency, besides having made considerable progress in Latin. The gentleman who succeeded to the tutorship of the school was so struck with the attainments of the ardent scholar, that on his examination for re-admission, he advised him rather to engage himself as an usher in a neighboring seminary, where a very handsome salary was offered, and to which he recommended him. The situation was obtained, but it was soon found to involve much labor and anxiety, while there was little opportunity for further improvement, and it was speedily again relinquished.

The early formed desires to be engaged in the public work of the ministry, now assumed a more definite character ; and from acquaintance with some young men who were studying

at Bristol in the college, then under the presidency of Dr. Ryland, his attention was naturally directed to that institution. For further information and advice, application was made to the Rev. Robert Hall, then pastor of the church at Leicester. That great man always entered most cordially and condescendingly into the views and feelings of young ministers whose motives appeared pure, and who were free from affectation and vanity. Hence the simplicity and modesty of Mr. Yates secured for him a hearty welcome, and with all the kindness of a friend and a father, Mr. Hall invited him to a ministers' meeting at Arnsby, where he was encouraged to take the requisite steps which led to his admission at Bristol in 1812.

It was not long afterwards, that, with his accustomed pleasantness and cheerfulness, Mr. Hall thus accosted the father of his young friend:—"I have great news to tell you, sir; your son, sir, will be a great scholar, and a good preacher, and he is a holy young man." It was thus soon discerned that the retiring and modest deportment of the "fresh-man," was connected with a relish for classic lore, and industrious application for the acquisition of it, not very common even in our colleges. It was, however, as a young man of capabilities, rather than of actual attainments, that he stood so high. Far the greater part of his time was occupied with studies that were never required in the class-room, and he might have resided long at Bristol without making any demonstration of the extent of his acquisitions. A very small portion of time was allotted to the ordinary preparations for class-reading, while many hours of the night, as well as the day, were diligently employed in studies which were not required by, nor even so much as known to the tutors. Not many months after his introduction to Bristol, the subject of missions was taken into serious consideration. He came to the college in a state of mind which would naturally dispose him to entertain enlightened views of the missionary enterprise. Once pledged to the undertaking, there was a degree of romance and chivalry, as well as of Christian zeal and magnanimity, in his proceedings. He calmly unrolled the map of the world, surveyed the entire field, and proceeded to select the portion he would cultivate.

Abyssinia was the country which seemed to him to present special claims on the compassion and love of Christians. It was thought that although the barbarism and degradation there was as awful as that of pagan countries, the existence of the Sacred Scriptures in the Amharic language, and the profession of Christianity, however darkened with superstitious errors, entitled them to sympathy, and promised sublime results on the destinies of Africa. Alas, that a whole generation should have passed away, and yet no impression have been made on that region! No sooner was this opinion formed, than the

library of the museum was searched for the Amharic Scriptures and Grammars, and commencement was made in the study of Arabic. The former of these studies was speedily relinquished. The managers of the mission soon directed the attention of their young brother to Asia and Serampore, where it was felt that his talents would be far better applied than in any attempt to open new ground. Mr. Yates pursued these preliminary inquiries and studied in concert with a beloved friend and fellow-student, between whom and himself there existed not only a warm attachment, but a remarkable coincidence of opinion. It was a disappointment of no ordinary magnitude when the judgment formed by Fuller, Sutcliff, and Ryland, of the course most desirable, resulted in the separation of those brethren who had resolved on an indissoluble union and co-operation as fellow-laborers in the missionary field. The opinions, however, of the fathers of the mission, were definite and decided. It was, at that time, their wish and request, that one should remain in England, and that the other should forthwith proceed to India. This decision abridged, too, the term of study at Bristol, under the idea that at Serampore greater facilities could be enjoyed in reference to ultimate pursuits, than could be obtained in England.

To concert measures for his departure, he went to Olney, June, 1814, to consult with the venerable Sutcliff, but found that the man of God had entered into rest only two days previous to his arrival. Some at Olney were inclined to regret that Mr. Yates could not be detained and induced to labor there in the ministry, but his answer was the same as that which silenced the objections of his family, viz., "Christ says, Go into all the world, and preach the gospel to every creature. Shall I obey, or not? If you can answer for me at the day of judgment, I would gladly stay at home and oblige you; but with my views of duty, if I stay at home, what comfort can I have in my own mind, and what success can I expect in my ministry?" His designation took place at Leicester, August the 31st, 1814, when Dr. Ryland addressed the missionary, and Messrs. Fuller and Hall conducted the devotional parts of the service.

It was in reference to Mr. Yates that the great question was tried, whether the Board of Control would really overrule the adverse decision of the Court of Directors, respecting the permission of missionaries to go to, and reside in, British India. After having been twice repulsed at Leadenhall Street, to the disgrace of the Honorable East India Company, his Majesty's government granted the request with great courtesy and promptitude. This was pursuant to a clause in the new charter, passed only the year before, and whereby it was reserved, that such power should be lodged with the Board of Control.

On October the 28th, 1814, Mr. Yates left England in the "Maira," a private merchant ship, commanded by Captain Kemp. On that voyage, as on many former occasions, the captain's lady, and some of their children were on board. To them the company of so amiable and pious a man as Mr. Yates, was very acceptable, and to him their family rendered the ship as comfortable as a floating home can be. This was the commencement of a cordial friendship between the missionary and the captain, which endured till death summoned the pious sailor to the haven of eternal rest. Shortly after going on board, and while lying off the Isle of Wight, Captain and Mrs. Kemp lost a lovely boy, whose remains Mr. Yates interred at Ryde.

They arrived at Calcutta, April the 16th, 1815. Dr. Carey was rejoiced to receive his youthful coadjutor, and soon ascertained the value of his talents. All idea of his removal to a distant station was relinquished, and Serampore, then the seat of the mission, became his place of abode. Carey saw, with a holy satisfaction, a younger laborer evidently gifted to perfect his own works; and Yates rejoiced to serve, as a son with a father, the honored pioneer who had cleared the rugged path.

Serampore was, at that period, the natural rendezvous of the entire missionary family, and thither were often assembled no small number of persons variously related to the mission. The daughters of the late Mr. Grant, who early fell in the field, found there a home. Their mother had married Mr. Chamberlain, but shortly followed her first husband into the eternal world. Mr. Yates was married to Miss Catherine Grant, January the 3rd, 1816, who for twenty years was truly a help meet for her devoted husband. Not long afterwards they removed to Calcutta, to form that union with the brethren Lawson, E. Carey, W. H. Pearce, and Penny, which lived down all opposition, and has now for many years stood justified by the success and generosity of its founders. Once established in a suitable sphere of action, Mr. Yates was more inclined to the retired and studious duties, than to those of a more public and secular kind. His brethren also were solicitous to guard him as much as possible from interruption, but the demands for missionary labor in the vast metropolis required his active services, and left often but fragments of time for the pursuits in which he would fain have spent his life.

A Sanscrit grammar and vocabulary was his first literary work, and was speedily followed by others of great importance. He was also often much engaged in tuition, and undertook the education of country-born young men. The work of native preaching was constant, and greater attention was paid to the heathen population than in any previous years; while several times a week he assisted in conducting English worship, for which a new chapel was erected. Hebrew and Arabic were now more devotedly studied, with a view to greater proficiency

in Sanscrit, and more effective services in translation, to which Hindostanee and Hindee were added. He took occasional excursions, which served both to recruit health, and to extend the influence of the gospel; but his naturally feeble constitution, constantly debilitated by the periodical rains, at length gave way.

After twelve years of exhausting labor, during which he was called to pass through many severe trials, it was not surprising that he should think of a voyage home. Indeed, although not absolutely broken down, it was obvious to his brethren that nothing short of a lengthened absence could restore him. Previous to leaving England, it was clearly understood that he was to be at liberty to revisit his native land, should it appear desirable; and it was a matter of deliberate opinion with him, that in such cases it was part of the many sacrifices which missionaries and their wives are called to make for the work's sake, to consent to a temporary separation from each other. Accordingly, the year 1827 was commenced on shipboard, and he returned to Europe, via America, bringing with him his eldest son, now W. A. Yates, M. D. He arrived in Boston, April the 15th, 1827, just in time to witness what he had long desired to see, viz., a religious revival. On the very day of his landing, he saw thirty persons baptized in the presence of five thousand spectators; a few days afterwards, he also met with one hundred inquirers. At Boston, he preached one of the annual sermons of the American Board of Missions. He also spent several weeks in travelling to collect for the funds of the Burman Mission.

He engaged in but few public services in England; but at the anniversary of the society, June, 1828, preached one of the annual sermons in London. During this visit to Europe, besides very extensive journeys in Scotland and Ireland, he visited France with the friend whose companionship in India he never ceased to desire. Both at Paris and elsewhere, he felt and expressed what many from India have also experienced, viz., that the sabbath gaieties and dissipations, as they were at that time exhibited, very forcibly reminded him of the general aspect of Hindoo society during some holiday gala.

August the 12th, 1828, Mr. Yates was again on board ship at Gravesend, to proceed on the return voyage. The "Lady M'Naghten" conveyed, at this time, twenty-eight passengers, many of whom were Cadets, and there is reason to hope that a few of these young men have a grateful recollection of their voyage, during which they were diverted from the many frivolous amusements customarily resorted to at sea, by the generous proposal of the missionary to assist their studies in Hindostanee; while he himself made some progress in Chinese, to facilitate the studies of a lady, the only pious person in the ship. A terrific storm rendered this voyage memorable to all on board. In his correspondence, he particularly describes the wonderful deliverance

vouchsafed at the very moment he, with the lady mentioned, and one other passenger, concluded their prayers for divine and gracious interposition, when he broke out in singing, with sacred composure, the hymn—

“*Begone, unbelief,*” &c.

They did not reach Calcutta till February the 4th, 1829. No sooner was he prepared to resume his work, and settled down to revise and improve the Bengalee version, than he was constrained to accept of the pastoral charge of the English church in the Circular Road, an office he retained and discharged with great acceptance for ten years.

Successes and sorrows marked the progress of the Calcutta mission during this period, and indeed down to the time of his own lamented death;—successes in which he greatly rejoiced, whoever was the honored agent: sorrows in which he tenderly sympathized, and of which he deeply participated. The English church required much time and attention. He found it deplorably low, but by incessant labor as a devout pastor, he was enabled to restore it to a prosperous condition. Meanwhile, he labored in the great work of the Bengalee version of the New Testament, which was successfully completed, and is reputed to be one of the most perfect translations which as yet exists in any language. The services he rendered to the School Book Society were held in high estimation; and the very first Bengalee work on astronomy, and on natural history and philosophy, came from his pen. These engagements introduced him to persons of high rank, and among the most enlightened and benevolent spirits of the day. No man more enjoyed fellowship with Christians of different denominations. It was, therefore, with regret that he found himself, by his improved version of the Bengalee New Testament, placed in collision with many whom he loved and esteemed. In fact, it brought to an issue the controversy with the Bible Society respecting the translation of the terms for baptism, and led ultimately to the formation of the Bible Translation Society.

In the midst of these engagements, he was often depressed by the numerous deaths with which their feeble band was afflicted; and while their losses increased his duties, his own health, and that of his beloved partner, were thereby the more enfeebled. In 1832, he found it necessary to visit Monghyr, and the other missionary stations. In 1836, his wife and children left him to reside, for a short time, at Benares, during which solitary period he finished the Old Testament in Bengalee. The rains of that year produced the same entire prostration of all strength and energy as he had experienced the years preceding, and rendered it necessary to visit the Sand Heads. On this occasion, however, his wife, almost as much reduced as himself, was his companion. It was a severe trial to be thus laid aside, and compelled to leave

home just before the return to England of his beloved colleague, Mr. Pearce. During the absence of Mr. Pearce, the improvement of the Hindostanee version was commenced with the aid of Mr. Thomas, and much time was given to the Sanscrit.

In 1837, Mrs. Yates again left her husband for a voyage of six months as a last experiment, before resorting to a visit to Europe. It was to be deplored, that this latter course was not adopted, as she did not live to return; but when expected in renovated health, the news arrived that she had been committed to a watery grave in the Bay of Bengal, May the 22nd, 1838.

Crushed under the weight of sorrows, cares, and duties, the man of God at this period experienced a gloom of mind which he compared with the Valley of the Shadow of Death in the Pilgrim's Progress. In a state of widowhood he lived for three years, expending his greatest energies on the Sanscrit; in which language he published the Psalms in verse, a metrical composition since held in high repute by the learned Brahminical caste.

Amidst these labors, and while Mr. Pearce was still absent in England, an event transpired which affected him almost as much as the loss of his wife: it was the sudden removal of Mr. Penny, who was to him as his right hand. He died of cholera, February the 2nd, 1839. After the return of Mr. and Mrs. Pearce to Calcutta, Mr. Yates resigned other employments, to give his whole time and undivided energies to the work of translation. He cheerfully relinquished the feeling of independence which up to that time he had enjoyed, in reference to his support; not by burdening the missionary funds, but by arrangements made with the Translation Society.

To this, he says, he submitted for the work's sake, and designates the undertaking thus commenced, as "the last act of my life." It is remarkable, that, in announcing it, he expressed his hope that he might finish it well, and then remove to a world where sin and sorrow are known no more.

The church accordingly accepted his resignation; and, as his son had returned, and his two daughters and youngest son were of the ages of only ten, eight, and five, he was easily relieved from pressing domestic cares; while the accession of brethren who accompanied Mr. Pearce, threw fresh life and vigor into the whole mission. At home and abroad, its affairs, just at this juncture, wore a smiling and promising appearance; but it was, alas, of brief duration! The year 1840 he described as the most gloomy he had ever known. Mr. Pearce was suddenly removed, March the 17th; and the death of others, or their return to England, through illness, overwhelmed the feeble laborer. The churches of Circular Road and Bow Bazar, were both destitute by the return of Messrs. Tucker and Bayne, which, followed by the sudden death of Mr. Parsons and the illness of Mr. Leslie, *not only greatly depressed him, but led him to express fears less*

The society at home should be discouraged. "Hope thou in God" was, however, his own support; and although cast down, he was not in despair.

Ever since the death of his wife, another visit to his native land had been upon his mind; it was both necessary for his health, and he felt it desirable, in order to perfect a work which he designated "Biblical Apparatus." This prospect, however, was indefinitely postponed. An offer of £1000 per annum, or £500 for half his time, to be paid out of the funds granted by government in furtherance of Hindoo education, was made to him at this time. Perhaps no man in India was so competent to prepare school books in the native tongues, and he also felt the importance of the undertaking, as by devoting part of his time to it he could wholly relieve the funds of the Translation Society. He was not indisposed to the attempt, had it been advised; but acquiesced in the decision of those at home who would not consent at any price to part with his invaluable labors.

Early in 1841, an excursion to Benares and Allahabad was undertaken, with the two-fold view of recruiting health, and acquiring more perfect knowledge of the use of Sanscrit words in Hindee.

On the return from this voyage up the rivers, he married the widow of his late friend, W. H. Pearce, and thus a second time he found a partner within the missionary circle. The beneficial effect of such a change from the solitariness of his long widowed state in India, was soon experienced; but, as before, only to be followed with toils and trials in those exhausting climates, which awakened many anxieties. Both the English and the native churches required much of his care, and being the senior missionary, as he expressed it, "all look to me for every thing." A Sanscrit class in the Native Institution was now added to his usual engagements, while all the native books in use, in the government schools, were sent for his inspection. In anticipation of the jubilee, he expressed the greatest satisfaction in the view of the work of God, considering that in reference to the Holy Scriptures in India, more had been done in fifty years than had formerly been done in five hundred for the English version.

It became again necessary for him to resume the pastoral work of the English church, in 1842, in consequence of another sudden death, which removed Mr. Gibson, and led him to express his painful perplexity respecting his duty; while work which required the strength of four men was constantly pressing upon him. Students desirous of training for the ministry, engaged much of his attention, but it was often with feelings of deep regret that he thought of the loss they sustained for want of adequate tuition. The engagement of Mr. Leslie in Calcutta, relieved the indefatigable student, who again pursued a daily course of reading in both Arabic and Sanscrit; and Mr. Wenger's efficiency in the

translations, left him at liberty to do something for the School Book and Education Committees. A testimonial to the Sanscrit version, fully as grateful as that formerly given to the Bengalee, was cheering to his spirit, and stimulated his progress in that great work. It is difficult to enumerate all the productions of his pen in original composition, compilation, and revision. Few authors have done more within the same compass of time, and none under the influence of so exhausting a climate. Taken in connexion with public work as a pastor and preacher, and the ceaseless care required by the entire missionary establishment, it is incredible that so weak and frail a person should have accomplished so much. It must ever be deplored that he did not revisit England in 1844, instead of making one more excursion to the Sand Heads. If in October he and Mrs. Yates had proceeded on the voyage home instead of returning to encounter the unhealthy season which followed, in all human probability his valuable life might have been prolonged. He returned, indeed, much recruited, but with such views of the uncertainty of his life, as to resolve finally on concentrating all his remaining energies on the one work of translation, and the preparation of books calculated to fit persons coming out, to enter more speedily on their work.

He entered upon the present year, 1845, in a calm and cheerful frame of mind. Writing to his friend, he says, "The first day of the new year I commence my sitting down to converse very slowly for one hour with you; after which, I go forth to meet all the unknown of another year." He did, indeed, indulge the expectation that bright and more prosperous times were before him, but an attack of dysentery, connected with gravel, brought him down so low that death was inevitable if he remained to encounter another rainy season. Such was the opinion of all who knew him well on shore; but when received on board ship, it was equally the opinion of medical men and others there, that the voyage, and especially the journey across the desert, would prove fatal.

The experiment was tried, and the result is already public. His emaciated frame was worn out. The attenuated thread of life gave way. The voyage was unusually stormy, and at times the waves rushed into his cabin window, which, from the intensity of the heat in the Red Sea, was kept open. It was a remarkable passage which he wrote in 1840, in reference to his return to England, of which, at that time, he had been thinking, "Should I ever visit England again, it must be when the Bengalee is finished, and before entering upon any other work; but I sometimes think, and even wish, that it may please God, by that time, to dismiss me to a fairer paradise." What was then matter of pious desire has become solemn reality, and the friend to whom he addressed it survives to exclaim with David, "*I am distressed for thee, my brother!*"

[For the Memorial.]

ETCHINGS OF THE ORIGINAL CHRISTIAN CHURCH.

NO. II.—THE PREACHING.

In the picture presented last month, of this primitive Church, we have seen them unitedly, and perseveringly engaged in prayer. In this exercise they "continued" for at least a week. For Pentecost, as the word implies, was fifty days after the Passover when our Lord was crucified. Part of three days he was in the grave; and the forty days that he was seen of the disciples after his resurrection, would leave seven more, previous to the events recorded as having occurred "when the day of Pentecost was fully come." What an interesting period must this have been to that Church; all waiting in united, earnest prayer for the promise of the Father. See Luke xxiv. 49.

Now again you see them, at the early morning hour of prayer; they are "all" present; and they are "with one accord, in one place." Signifying, as Clarke says, that all their minds, affections, desires and wishes, were concentrated in one object; every man having the same end in view, and having but one desire, they had one prayer to God, and every heart uttered it. There was no person *uninterested*, none *unconcerned*, none *lukewarm*; all were *in earnest*, and the Spirit of God came down to meet their *united* faith and prayer. Any assembly of God's people, meeting in the same spirit, may expect all they need. This testimony of the good, but sometimes erratic Methodist Doctor, may be received with full confidence. It has been verified in the rejoicing experience of hundreds or thousands of churches even in our own day.

God was pleased to work a miracle on this occasion, for the purpose it should seem, in some degree at least, of bringing the multitudes together to the place where this Church were thus engaged in prayer. This gave them as favorable an opportunity as could be desired, to commence their obedience to their Lord's final mandate,—the great commission to preach the gospel to every creature. They were now, moreover, plentifully endued with the Holy Spirit, and thus were prepared, in the best and most effectual manner, to enter on this great work.

I feel obliged to pass over with slight notice, the speaking with tongues that day; and I do so more willingly, because it seems intended rather as a preliminary matter;—a means of exciting the attention of the multitude to the plain and pungent address afterward delivered to them. The different effects of the one of these instrumentalities from what was wrought by the other, is very noticeable, and has perhaps been recorded thus discriminatingly, on purpose to give us additional facilities of tracing

effects to their causes. By the former, the multitudes were confounded, amazed; they marvelled, and were in doubt, saying, What meaneth this? Others mocked, and seemed to have their diabolical propensities and suspicions fully aroused. By the latter, this same multitude were convinced, were pricked in the heart, and voluntarily surrendering themselves, they cried out, "Men and brethren, what shall we do?" From all this, the inference seems obvious and safe, that not miracles, but the plain preaching of the gospel is the great means which God from the beginning has employed and made successful for the conviction and conversion of men.

We come then appropriately to the second view or picture :

THE PREACHING.

"Peter, standing up with the eleven, lifted up his voice and said unto them, . . . hearken unto my words."—*Luke's Second Treatise to Theophilus, 2d Chapter.*

The spectacle here presented is that of the pattern Church, sustaining the ministry by prayer, in preaching the gospel. Thus the whole Church were actively, not passively, employed in holding forth the word of life, laboring for the conversion of men, and the furtherance of the gospel. We cannot but look upon the testimony of Peter, and the other apostles who stood up with him on this occasion, as the testimony of the whole Church, by whom he was surrounded, environed, strengthened, and whose fervent prayers ascended for him while he thus preached. What an example for all Christian Churches, who wish to have pentecostal sermons!

A brief review of the report furnished of the interesting discourse delivered on this occasion, with a careful inquiry as to how far its general principles are applicable to our own times, seems eminently adapted to awaken and reward our attention.

In the first place, you cannot but notice the directness, earnestness, and pungency of his address. While perfectly decorous, avoiding every thing like the coarse and disgusting personalities of calling out individuals by name in a public assembly, there is at the same time an earnestness of request so solemn as to carry almost the idea of a demand. "Hearken to my words!" As if he had said—I bear a message *to you* from the great God and Judge of the whole earth—fail not to give heed to it. Would he have been satisfied had his audience merely been present, but inattentive, listless, unconcerned in what he proclaimed to them? No, surely; nor should any herald of such tidings. The cold, perfunctory manner of many preachers, is enough to nullify all they utter. Like the town crier, who, paid for going through a certain number of streets, stopping at the designated place, with measured, drawling monotony, to utter his stereotyped

announcement, and is perfectly indifferent whether any attention be paid to it,—some ministers seem to go through the routine of their weekly harangue, as cold and unconcerned in reference to the result, as perfectly stoical as to the manner in which their message is regarded by the people, as though no momentous consequences were involved in it. To this cause must it be attributed that the preaching of truth—scriptural, important, searching, and soul-humblng-truth—is often so unproductive of good results. God's ministers speak his truth like poor actors in some fictitious scene; and hence what marvel that those who hear, or should hear, catch the spirit of indifference, stupidity, drowsiness. There are ministers who cannot preach in this way;—to whom this sluggishness of the audience is like chaining a race horse, to a loaded lumber-wagon; he will give a portion of his own impulse and celerity of movement to the dead mass, or he will break the fastenings, or kill himself in the effort. It is not requisite to rave, and split the throat of the speaker, or the ears of the hearers, to prove yourself *in earnest*. One need not study his attitude, or swing his arms lustily, or vociferate—in order to evince earnestness. There are appropriate tones of the voice, movements of the countenance, and so far as they may be observed in our badly constructed pulpits—of the whole frame, which indicate this, and are not liable to be overlooked or misunderstood. They originate in and are prompted by the heart; and though a tolerable imitation may transiently deceive, the want of a sustaining impulse *within*, will soon be manifest, and the hollow counterfeit is detected.

How far, how very far is all this address of Peter, from the fashionable model of a cold, abstract essay, to be *exhibited before* those who with equal coolness might be supposed sitting as impartial, because disinterested umpires, to weigh, and measure, and pass judgment upon it. In saying this, there is no purpose to condemn, or undervalue carefully studied and elaborately prepared discourses. Only let there be an aim of directness, a force and earnestness of application like this, and the reason, the conscience, the heart, may all in the proper way and time be compassed in the appeal.

He next proceeds to defend the Church from the aspersion of those who mocked and falsely accused. This was the very first topic to which he adverted. It is important that evil impressions, arising from base and slanderous charges, should be promptly put down. The fact, and the reason of the case, and the existence and reality of another, an adequate and sacred cause for the phenomena which the mockers attributed to inebriety, are all in turn insisted on with overpowering effect. Thus the minds of his hearers were rescued from the influence of a prejudice, altogether unfavorable to the truth.

Two practical suggestions, of general applicability, seem to present themselves in reference to this part of the subject: 1st. The Church should carefully see to it that she is defensible *by the truth*. If any of this primitive Church had been of doubtful character for sobriety,—if their *habits* in this respect had been somewhat uncertain and equivocal, who does not see to what miserable results it would have led? The advocate of the Church would have been in a degree nonplussed by this waywardness and irregularity; and instead of the strong and triumphant defence which he here made, the result of any effort, however zealous and bold, would have been uncertain, or the success at best but meagre and unsatisfactory.

2d. When such is the character of the Church, her ministers ought promptly and fearlessly to wipe off the reproaches which the enemies of the truth seem too willing to cast upon God's people. When fully satisfied that the Church of Christ is blameless, in respect of what may be charged against her, those who minister as her servants would prove themselves pusillanimous and reckless of their duty, did they not promptly and with energy rebut and rebuke the flagitious charges, by which her enemies seek to cover her with obloquy. Had this church relied on a less zealous and fearless defender than Peter proved, how disastrous might have been the result.

The preacher next proceeds to show, that this effusion of the Spirit, which furnished the occasion to the multitude to marvel, or to mock, was not an unexpected, but a foretold event, clearly pointed out in their own Scriptures by those very prophets whose words they professedly held in the highest estimation. The proof he adduces from the prophecy of Joel, in the sixteenth and five following verses of this chapter, is perfectly conclusive to this point. Nor can it be reasonably doubted, that in a similar way preachers in our own time ought to show that effusions of the Holy Spirit, which in years past have produced glorious revivals all over the land, fully accord with the expectations and prayers of God's people in all ages, and with the predictions of the infallible word on which those expectations rest. Thus would the reputation of revivals be rescued from undeserved reproach, their character improved, and desire for them become more general and intense. The way was thus prepared for Peter to introduce his principal theme—Jesus of Nazareth: for he too, no less than Paul seems to have determined to know nothing but Jesus Christ and him crucified.

The life and ministry of our Lord were briefly adverted to, verse 22, in order to conciliate favorable regard. Hence let us learn, that if we would preach Christ fully, we must set forth his manner of life, his various acts of benevolence, his miracles of mercy, his unwearyed devotement in *going about doing good*; in

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*b*ne, his whole example. We are justly aggrieved and scandalized by one class of religious teachers, who pretermitt almost entirely the vicarious sacrifice of the Son of God for sinners: but are we not equally faulty, and inexcusably culpable, if we pass by with slight and inadequate notice the full and perfect and sweetly attractive *pattern, for all men, of all excellence*, which is here set forth? The synopsis of the moral, the preceptive instruction of the New Testament is, "that we should so walk, even as He walked." Let the loveliness and the divine power of this attraction be adequately developed.

Next he adduces the death of Christ; points out the instruments of it, and charges home their guilt, the determinate purpose and foreknowledge of God notwithstanding. He enters on no course of metaphysical reasoning whereby he might attempt to reconcile these points, but strongly states them both, and charges home the sin, as one who felt sure of having the conscience of the accused on his side.

In the same way it is right to charge on all who willingly remain in unbelief, that they thereby crucify Christ afresh. They consent to, and as far as practicable co-operate or sympathize in, the act whereby Jesus was put to death, "by wicked hands, crucified and slain." How weighty and solemn the charge thus substantiated! If it rests on us, or any around us, what depth of humiliation, what pungency of conviction, should be produced by it!

Then, too, he sets forth the resurrection of Christ, and gives to its proof and its moral bearings that prominence which it usually had among the earlier preachers, and which you will fail to find in any thing like an equal degree among us in modern times. The prediction of David, in the sixteenth Psalm, is fully exhibited, and the application of it, disproved of the royal author, and confirmed upon the Messiah. The testimony too of all the Church, here gathered around the preacher, and whose evidence he invoked to this point, declaring that *we all are witnesses* of God's having raised up this Jesus, must under the circumstances described, have produced an overwhelming effect.

Next follows the exaltation of that crucified, risen Saviour, by the Father's right hand,—proved by a citation from David, and by those who had witnessed him as he went up. This resurrection and exaltation of Christ, could not fail to be regarded as the assured ground of the justification of all that believed in him; for God would not have raised him from the dead, unless his sacrifice had been accepted. In just the same proportion as it demonstrated this, would it also convince of sin, of righteousness, of judgment.

The Holy Spirit now received by this Church, was to be regarded as sent down by this triumphant King, according to his

own well remembered promise. And it was given for the very purpose of making his foes his footstool, according to the prediction. Hence the full confirmation of that great, stupendous fact constantly regarded by the apostle through the whole of this skilful and masterly argument: that this Jesus of Nazareth was the true Messiah, their rightful governor, both Lord and Christ; from whose power and justice they had every thing to dread if they refused his proffered clemency. How thrilling the appeal, "Let all the house of Israel know assuredly!"

In the conclusion of this compressed review of one of the most skilfully arranged, powerful, and successful sermons, let us be reminded, both preachers and hearers, that these considerations have lost none of their truth, none of their relevancy, none of their force. What Peter declared to that assembly eighteen centuries since, is still the same important verity. Jesus is exalted at the Father's right hand, both as Lord and Christ. From him, his Church has every thing to hope; his enemies every thing to dread. O, how should those who are set for the defence and upbuilding of the one, and the conquest of the other, dwell on this theme till their own souls glow with intenseness of holy exultation and joy in its contemplation!

Nor should any individual reader of these pages lay them aside without the honest and faithful self-examination embraced in the inquiry—"With what feelings and prospects do I contemplate this LORD MESSIAH?"

BETA.

GEORGETOWN COLLEGE, KENTUCKY.

THIS Institution was founded A. D. 1829. The basis of its commencement was about \$20,000, the gift of Issacher Paulding, who had removed to this State from New Jersey; and gave this sum as a permanent investment, the interest of which should for ever be applied in aid of the education of young Baptist ministers. A charter was immediately obtained from the State, a Board of Trustees formed, and preliminary efforts began. Various places entered into competition to obtain the location of the College, which resulted in its being established at *Georgetown*, Scott County, twelve miles north of Lexington, on the road to Cincinnati, and seventeen east of Frankfort, on the road to Maysville. By this County was given "the Rittenhouse Academy" and lot, which, with further subscriptions, made up a sum of about forty thousand dollars.

Great and persevering efforts were now made by the Trustees to establish the contemplated Institution. Rev. William Staughton, D. D.,* Rev. Irah Chase, Rev. Joel S. Bacon,† and Rev. B.

* Appointed A. D. 1830.

† Now President of Columbian College, D. C.

B. Farnsworth, were at different times appointed to the Presidency. Dr. Staughton died on his way out, Prof. Chase declined the appointment, Mr. Bacon held the office two years, Mr. Farnsworth was appointed in 1836, and resigned his office July, 1837.

A School was all this time kept up in the Academy building, but there was no collegiate organization. The pupils were mostly from the village and neighborhood, and were engaged in learning to read, write, and cypher, with English Grammar and Geography. A few reached the higher branches; but there was no Library, no apparatus, and nothing to attract students, resolved upon a thorough education. Long years thus passed, and consumed all the \$40,000 raised by the county. The Paulding fund, having a specific object, was of little use, as there appeared very little disposition either on the part of the churches or young ministers, to avail themselves of the advantages here offered. Difficulties of a serious character also occurred in the Board of Trustees, and so dark became the prospects of the College, that there were many fears lest the Baptists would wholly lose the anticipated benefits of such an Institution. But an almost entire change was made in the Board of Trustees, and fresh life infused. An effort was made, in 1834, to obtain a Library and apparatus, which were found to be indispensable; and Dr. S. M. Noel, President of the Board of Trustees, went eastward, and spent \$1,000 in apparatus and volumes of well selected books. It was determined to make a vigorous effort to obtain an endowment, adequate to sustain the Faculty. By the favor of God, the Trustees were led to choose, as the person to make this effort, the Rev. ROCKWELL GIDDINGS, then pastor of the church in Shelbyville. He was appointed President, October 13th, 1838, and entered at once upon the arduous work of obtaining subscriptions. He was a native of New Hampshire, and a graduate of Waterville College. Though but a very young man, he possessed the highest qualifications for such an agency. Of the most winning countenance and manners, he possessed tact, judgment, ardor, talents, eloquence, and piety in an eminent degree. There was of course nothing for him to do, at the Institution, in its then condition, and he spent his whole time, for twelve months, in riding on horseback over the State, obtaining donation-notes. Wonderful was his success. In that short time he obtained, from four hundred and eighty persons, subscriptions to the amount of \$79,000, and was confident he should make the sum \$100,000! But in the midst of his career, over-exertion at a protracted meeting brought on hemorrhage of the lungs; and he died at Shelbyville, Ky., Oct. 1839, in the 29th year of his age. One of the last acts of President Giddings, was to lay off the ground for the erection of a noble College edifice, for which he confidently expected to raise the requisite funds.

From that hour he never obtained another subscription. He had transcended his physical powers, and insidious disease was then upon him. He died, praying and planning for his College.

The Trustees were stunned at the blow. The donation-notes would not be payable under five years. There was still no building, but the old Academy, half of which was necessary for the Preparatory Department, and no available funds, except the scanty revenue from tuition. They, however, resolved both to proceed with the edifice, and to obtain another President. Professors of acknowledged learning and talent had been for some months giving instruction, partly in the Rittenhouse Academy, and partly in hired rooms in town; and small Freshman and Sophomore classes, of three or four students in each, had been formed. The number of students, including small boys in the preparatory course, was inconsiderable.

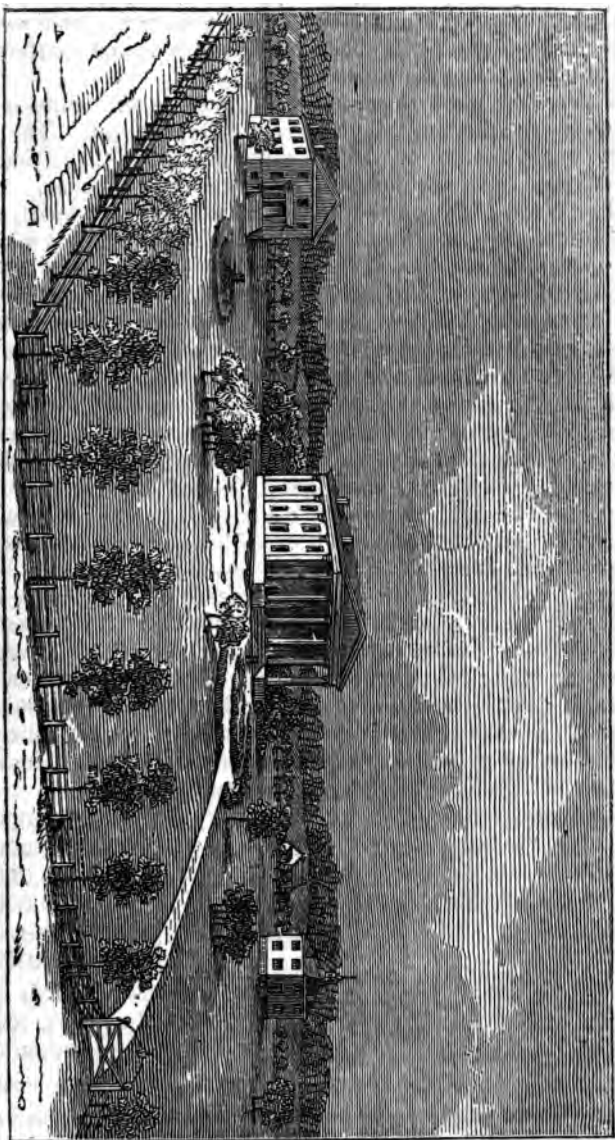
Through the agency of Rev. John S. Waller, an early and devoted friend of the College, who went eastward for the purpose, a new President was chosen, April, 1839, viz: Rev. Howard Malcom, D. D., then recently returned from a tour of inspection and advice, among the missionary stations in the East Indies. After a preliminary visit to the State in May, he accepted the office, June 4th, 1839, and at once began to prepare for his work by visiting, and counselling with distinguished heads of colleges in the middle and eastern States. Early in the Fall, he removed to Kentucky with his family, and commenced teaching a junior class then just organized, but spent most of his time the first year in visiting various parts of the States, obtaining collections, subscriptions and pupils, and making the College generally known.

HISTORY OF THE COLLEGE SINCE THAT PERIOD.

The number of students in 1840, was 50; in 1841, 75; in 1842, 72;* in 1843, 108; in 1844, 124; and, at the present time, 143. Of which, 23 are in the Preparatory Department. The main college building was commenced in 1840, but not entirely finished until the present year. It is now complete, and furnishes every possible convenience for the Institution. It has a chapel 40 by 60, and 20 feet high; a hall for the library, 30 by 40; another of same size for the philosophical apparatus, cabinets of shells and minerals; a chemical laboratory and two recitation rooms, each 40 by 22 feet, and four small ones. The entire building is one hundred feet long by sixty wide, with a beautiful Grecian front; and is built of brick, in the best manner.

A large new boarding house, exclusively for the use of such

* During this year, a large reduction of students took place, in consequence of the rejection from the Preparatory Department of all boys who could not read, write, and cypher.



GEORGETOWN COLLEGE, KENTUCKY.

students as are preparing for the ministry, called "Paulding Hall," has been built within the past year, with funds collected for the purpose. It is 62 feet long by 40 wide, and contains sixteen rooms, besides a chapel, a dining-room, and apartments in the basement story for the steward.

The square building seen in the engraving with cupola, is the Rittenhouse Academy, or Preparatory Department. The upper story is divided into two halls for the voluntary College Societies, which have been handsomely fitted up at their expense.

The three edifices stand in row about 300 feet apart, on the highest part of the college lot, fronting the north, and making a very fine appearance. The lot, which is about five minutes' walk south-east of the Court House, contains eleven acres; and has been planted with hundreds of select forest trees, except a corner reserved for a garden for the use of Paulding Hall.

A large amount of new apparatus has been procured, which, with the old, makes that part of our means of the best description. The Library numbers about 3,500 volumes, all available books. Cabinets of shells, and minerals, already respectable for extent and character, have been formed and arranged. A museum has been commenced, containing several hundred specimens of the manufactures, dresses, utensils, instruments, and natural productions of foreign countries; especially the East Indies. In fine, all the outward means of instruction in the usual college curriculum are now abundant. The number of students, it is believed, would be greatly increased, were the course of study put down to the level of most western colleges. But the Trustees sustain heartily the Faculty in maintaining the same grade of education which is pursued at eastern colleges.

The endowment is incomplete, but encouraging. The actual property of the College, free and unincumbered, is:

Paulding Fund	\$16,000
Lot and Buildings	33,000
Library Apparatus and Cabinets	6,000
Notes and Subscriptions Due	40,000
	<hr/>
	\$95,000

Of the notes and subscriptions due, a serious number is considered valueless or doubtful. But new donations may be expected from time to time, till the Institution is placed on a sure and permanent footing.

[The above article, prepared several months since by our special request for the Memorial, might now be made more complete by the addition of the President's last annual report to the Trustees, furnishing delightful evidence of continued and increasing prosperity. But we cannot now command room for it.]

CONDENSED REVIEWS.

THE WRITINGS OF THE LATE ELDER JOHN LELAND, *including some events in his Life, written by himself; with additional Sketches, &c., by Miss L. F. GREENE.* New York, printed by G. W. Wood, 29 Gold Street, 1845.

After considerable delay, and with no little difficulty, we have at length succeeded, by the aid of a kind friend, in obtaining a copy of this unique volume. We have already given in our pages such biographical sketches of the distinguished LELAND, as makes it unnecessary, on this occasion, to review his life. The perusal of this book has fully confirmed the view we presented soon after his death, (see Memorial for May, 1842) both in the favorable estimate generally, and the deplored exceptions. We are on the whole gratified that his writings have been gathered together, arranged as far as practicable according to the date of their execution, forming thus a connected chain for nearly three score years and ten of Baptist history, as it stands identified with, or observed by one of the remarkable men of all that period. Leland was a shrewd, lynx-eyed observer of what passed around him. Events with which his early history was identified gave unusual keenness to his scent of whatever might in appearance or reality trench on the prerogatives of King Jesus. Kingcraft and priestcraft among men, were the abhorrence of his soul. His political and religious views received an early tinge, which untoward influences and the prejudices of a strong mind deepened into an unlovely hue of uncharitableness towards some of the best men and efforts of the last third of a century. With these exceptions, we can cheerfully commend the volume, which if read with proper discrimination—if due allowance be made for the unfavorable bias above intimated—will not fail to convey much interesting instruction and amusement.

It would gratify us if the book could find access to the advocates and conductors of our missionary and other benevolent organizations, and be read and pondered by them, as the importance of some of its suggestions certainly warrants. "*Fas est ab hoste doceri*;" and never perhaps was it more necessary for those who manage the great evangelical movements of our times, to guard against their perversion, and bring every measure to a true Scriptural test.

Instead of being in this way useful, we have reason to fear that the volume will be or has been engrossed almost entirely by the Anti-Mission party, who rejoice not a little to find so many of their suspicions and objections sustained by so respectable and potent an endorser. Indeed, it seems to us that Leland's manner has been truly described by himself in his account of the drama of Job. "The debate was conducted partly by interrogations, and partly by bold assertions, in both of which much satire and hard bearing on character is seen." This *satire* and *hard bearing* on

character are just the spice most palatable to your thorough-going and unscrupulous polemic ; who having little generous, self-sacrificing benevolence himself, is too willing to believe the same or worse of those from whom he dissents.

There is a very wide variety of subject and manner, in the writings here presented. Religion and politics, facts and fancies, wit and wisdom, history, biography, statistics and prognostications, variously compounded in prose and verse, in letters, speeches, sermons, and occasional contributions for the newspapers, form together a kind of *chowder*, where any one must be remarkably fastidious, if there be not something welcome to his taste : and on the other hand, few will be able to relish the whole as entirely savory. In reading through the volume, which comprises nearly 750 pages of large, closely printed 8vo form, marred with much typographical inaccuracy, we have marked many extracts for insertion in our pages. They are this month excluded, but shall find place hereafter.

WORKS OF THE PURITAN DIVINES, with *Original Biographical Prefaces*, by *Distinguished Living Authors* : Vol. I. Containing the *Jerusalem Sinner Saved*, the *Pharisee* and the *Publican*, the *Trinity* and a *Christian*, the *Law* and a *Christian*, &c. &c., by John Bunyan, with *Life of Bunyan*, by Rev. James Hamilton, London. New York, Wiley and Putnam, 1846

This series of volumes promises well. If carried out according to the design of the enterprising publishers, it will bring within the reach of a numerous class of religious readers, some of the choicest of our rich stores of Puritan literature, in a style so beautiful and convenient, and yet so economical, as can scarce fail to insure it a hearty welcome, and a wide circulation.

THE FOREIGN LIBRARY of the same publishers. We have found time to read only the fifth number, embracing *Father Ripa's Residence at the Court of Peking* : an exceedingly interesting autobiography of a Romish priest's mission to China a century since. It will be read at just this time, when Protestant missions to the same empire are just commencing, with enhanced interest. Much of the Jesuit policy, as regarded and described by themselves, will here be apparent ; as well as much of the state of things in the interior of China.

Wiley and Putnam's LIBRARY OF AMERICAN BOOKS, already extends to some dozen or fifteen volumes. The VI., X., and XI., embracing the *Wanderings of a Pilgrim in Switzerland and the Alps*, by Dr. Cheever ; and the *Alps and the Rhine*, by J. T. Headley, are among the most interesting sketches of the kind which we have ever read. It will be pleasant and profitable for those who cannot gratify their love of travel amid some of the most glorious scenes of earth, to make themselves familiar with

these life-like sketches, from the hands of artists who have with a cordial enthusiasm depicted that which so powerfully moved their own souls. Though these volumes have much in common, they will amply repay perusal; and in their variety of style and manner of delineation, the comparison which they provoke, can scarce fail to deepen the impression, fire the fancy, and improve the heart. The religious tone of both is highly commendable; and the sympathy evincéd for the persecuted and suffering followers of Jesus, in this and previous times, gives a sacredness to the whole, which will enhance their value to religious readers.

The Book of the season, however, so far as the reprint of foreign works is concerned, appears to us to be *Carlyle's Cromwell*. It forms Nos. 39, 40, 41, and 42, of "Wiley and Putnam's Library of Choice Reading," a series of reprints of superior character, which fully realizes the motto prefixed, "BOOKS WHICH ARE BOOKS." Oliver Cromwell's letters and speeches, with copious elucidations by such a writer as Carlyle, gives promise, certainly, of rare entertainment. This promise is more than fulfilled. It has been fashionable, of late years, to decry the sturdy old puritan; and men, in every respect immeasurably his inferiors, have flippantly condemned him. But if the revealings of these letters and speeches do not have the effect, with all candid minds, to turn the tables against his detractors and accusers, we shall be entirely disappointed. So important have we regarded this publication, in the elucidation of a great and memorable epoch in English history, and as identified with principles of religious liberty, the rights of conscience, and true spiritual, scriptural piety, in contrast with a religion of forms and of state policy, that we have determined to secure, from an able writer, a thorough review of the work, which may be expected in a future number of the Memorial. In the mean time, *let it be read!*

The New Miscellany of the Harpers, in Vols. VI. and VII., furnishes us with an admirable biography of that singular genius, PAUL JONES, a veteran naval commander in the war of our revolution. It has been prepared by Mackenzie, in his best style, lucid, condensed, and lively; and will be read especially by all those who relish the account of naval battles and heroes—we fear a too numerous class—with the highest interest.

PARKER'S AIDS TO ENGLISH COMPOSITION, is another valuable book from the press of the same publishers. In its present enlarged and greatly improved form, it seems to us the most complete and useful publication of the kind we have ever seen. The wide compass of its instructions, embraces every variety of English composition, from the simplest principles of the formation of sentences, and the selection and arrangement of words, up to the highest grade of elaborate and ornate literature. From the simplest billet-doux, to the oration of the scholar, or the dispatch of the

diplomatist, this book furnishes specimens, rules, and instructions for every variety of writing: prose and poetry, songs and sermons, satires and arguments, letters and eulogies; every thing for every body, in all times and circumstances, seems here combined. Though the volume is designed for a school book, and is admirably adapted for usefulness in our higher seminaries, yet we have had in our mind's eye, while examining it, the idea of its equal adaptedness to the wants of many *self-made men*; who, unblest with ample literary advantages in their youth, have risen by their inherent strength to positions of commanding influence, and find themselves forced to use the pen in various ways. To them, this volume will prove invaluable.

Abercrombie's Miscellaneous Essays. 18mo. Harper & Brothers, 1845.

This is a charming volume, in the best style and conception of its gifted and lamented author; as its republication from the *nineteenth* Edinburgh edition sufficiently testifies. All the essays in this little volume, purposely adapted for the industrious classes, the common minds, are valuable and interesting; but the last, on "the Messiah as an Example," has peculiar sweetness and attraction, which will be sure to commend it to general favor. The privilege of one perusal of that single essay is worth more than the price of the volume.

Memoir of the Rev. J. H. Linsley. Hartford, Robins and Smith. 1845.

This small volume contains a fuller view of our esteemed brother, than the one furnished in a former volume of the Memorial. It has been compiled by his daughter, and is replete with evidences of his piety, industry, scholarship, and successful scientific researches. It should have been more correctly printed; but otherwise the volume is very attractive, and the accurate lithograph of its lamented subject adds to its value.

From the American Sunday School Union, we have received some excellent publications:

1. The reprint of *Memoir and Letters of Martha Laurens Ramsay*, is one of the most valuable specimens of female biography; showing how a heart filled with the love of Christ may be secure from the adverse influence both of depression and prosperity.

2. *My Mother's Stories*, first and second series, two excellent little books to be read to small children, or ignorant servants, whose minds are not prepared to relish more profound or more mature instruction.

3. *The Boy's Keepsake*, *The Girl's Keepsake*, two admirable little publications, in ornamented paper covers, handsome within and without, as well as eminently good for the young heart.

THE ATTRACTION OF THE CROSS, *Designed to Illustrate the Leading Truths, Obligations, and Hopes of Christianity.* By GARDINER SPRING, D. D. New York. Third edition. M. W. Dodd. 1846.

This is no ordinary every-day volume of sermons, but the rich ripe harvest of a cultivated mind, the result of long and systematic devotion to the proper work of the Christian ministry. We regard Dr. Spring as one of the most accomplished preachers of the country. We never heard him preach a weak discourse; and whenever he appears from the press, it is with words of wisdom and power. A careful perusal of this admirable book has afforded us great pleasure. We do not wonder to find it so soon in a third edition. It will have a lasting reputation. We beg our young ministering brethren to read it. It is worth a dozen of the trashy books called "Aids to the Pulpit," "Sketches and Skeletons."

MEMOIR OF THE LATE REV. ALEXANDER PROUDFIT, D. D. By JOHN FORSYTH, D. D. Harper and Brothers. New York. 1846.

A ministering brother one day came into our study, and said, "Why, how much biography you have; I don't fancy it." Well, we do plead guilty to a fondness for the biography of good men. A well-written life of a good, active minister of Jesus Christ, is always acceptable to us. Jay's Life of Winter, Fuller's Life of Pearce, Bennett's Life of Bogue, Ryland's Life of Fuller, Belfrage's Life of Waugh, are books quite to our taste. We read them often, and not without new pleasure. Many of the lives that appear are badly written beyond question; but a judicious memoir is like a faithful map. *This* is a book which we like—the subject worthy, the execution good. It was our privilege to know Dr. Proudfit, and once to have partaken of his hospitality at Salem. We afterwards often met him in the professional duties of the Christian Church, and always regarded him as a pattern minister. Now, we are ready to avow our entire belief, that there is no pastor or preacher in the world who would not be greatly benefitted and cheered by the perusal of this memoir. A young minister may get as much profit from it as from some whole courses of misnamed theological instruction.

We hope to review this book at greater length; meanwhile we cordially advise its purchase, and thank Dr. Forsyth for his valuable service, and Professor Proudfit for his charming account of the last days of his venerable parent.

Have our brethren of the ministry read VINET, whose glowing essays were translated by our talented friend, the Rev. Robert Turnbull? If not, we beg them to get it, and never will they complain of the expense—a dollar could not be better laid out. Vinet is the Chalmers of the Continent—his works are pure gold.

MONTHLY RECORD.

EXTRACTS FROM CORRESPONDENCE.

[From a distinguished brother in Alabama, to the Senior Editor.]

You live at the north, I at the south. I can appreciate in some degree your anxiety for continued action in the American and Foreign Bible Society. I can, and probably now shall, be still on the subject. I have done what an honest well-wisher of the cause of religion should do—given my opinion, and now leave the matter to be decided by other, and probably better, men. Notwithstanding all you have said of the advantages of union, I am still of the opinion, that the cause of Bible circulation would be advanced by forming a Southern Board; but if others think otherwise, I shall unite with them in doing all I can to advance the cause. I do not know that my plan is *the best*, and, therefore, am not bound to it so strongly as to lead me to abandon the cause, because others will not adopt my views. Now, I do not believe that the south will enter vigorously into the work, under existing circumstances. Perhaps, if my views should be adopted, more good would result in one way;—and if yours, more in another.

I have no idea that our influence in giving the world the unadulterated word of God depends on our continuance with you. We are BAPTISTS, *old fashioned Baptists*, and we believe in the pure word of God, and are persuaded that it should be given to the world, just as it came from those who “were moved by the Holy Ghost.” The principle of the A. B. S. I abominate from my heart. I would as soon adopt the Romish sentiment, and make the Vulgate Latin the standard. Rather, the utmost pains should be taken to secure a correct text of the original, and translations should be made from them. These, and these alone, are truly inspired; and these alone should be given to the dying world. Should there be a Southern Board formed, all the Bibles for years to come, if not always, will be printed at your office. We should purchase from you, and purchase a great many *more* than under present arrangements. But still it may be best to continue as we are. If it is thought so by my brethren, I shall acquiesce, and join their bands, and help to roll forward the great chariot, and send the Word to all the world.

You may think that we at the south are doing but little, yet when it is remembered that we have to begin *de novo*, perhaps we are doing as much as could reasonably be expected. I suppose that, by the A. B. M. Union, we are considered but little better than Catholics; but still we will *try* to do something. We may, in the course of seven years, get things in a train so as to be effective in the work of benevolence. We hope to have some missionaries in the field soon.

We have succeeded in securing an active Corresponding Secretary for the Southern Domestic Missionary Board, brother Holman, and we are hoping to succeed in our labors. Very much of the Domestic Missions in the south is, and must be, done by the local bodies, as State Conventions and Associations. There will be left but a comparatively small field for the direct operation of the Board, yet this will be extensive enough to tax our best energies. Too long have the churches slept over the desolations sin has produced; and it is with difficulty even now that they can be roused.

“H.”

[From a brother in Virginia.]

For several days past, in reviewing the Baptist Memorial, I have had you continually in my thoughts, thanking God for putting it into your heart to commence and continue so precious a work, preserving as it does from oblivion, and spreading abroad facts invaluable to the denomination, or rather let me say to the churches of Christ, whom He has from the beginning of the gospel kept closest to His holy word, bearing a faithful witness by life and death in multiplied forms of martyrdom, amid surrounding unfaithfulness. What millions on millions will rise at the last day, among our honored ranks, who were slain for the testimony of Jesus! Truly, "the world knoweth us not, even as it knew not Him."

With what pleasure have I followed you in all your journeyings as Secretary of the American and Foreign Bible Society, from Boston to St. Louis, from New Orleans to St. Johns; feeling as if you had made me acquainted with many beloved brethren whose faces I have never seen, and may never see in the flesh, but with whom, through your sketches, I feel truly one in Christ. "B."

MOVEMENTS OF RETURNED MISSIONARIES.—Brethren Judson, Kincaid, Dean, Abbott, and Shuck, have been, as health and opportunity allowed, visiting among the churches in all parts of the country with very happy effect. It indicates a healthful and encouraging state of Missionary feeling, when the toil-worn and desolated missionary is welcomed with warm cordiality, and his statements of what his eyes have seen, his ears heard, his heart felt, and his hands attempted on heathen ground, becomes the topic of discourse.

An intense, and so far as we have noticed, a unanimous desire has been expressed by the Southern brethren, Churches, Associations, and Conventions, for the free and fraternal visits of these missionaries, and particularly for that of Dr. Judson. It was his purpose to go at least as far as Alabama; and he proceeded to Richmond, Va., in furtherance of this design. The effects of this experiment convinced him, and all his more judicious friends, that he could not endure the fatigue and excitement which such an effort would involve. Very reluctantly, therefore, he abandoned the further prosecution of this tour; and except the meetings he attended in Baltimore, in Washington and Richmond, our southern friends may not at present experience the satisfaction of meeting this brother which they had anticipated. Will they do him and all concerned the justice to be assured that no reluctance on his part has ever been felt to meet their wishes; on the contrary, as his noble speech at Richmond proved, he welcomes our southern brethren into the great and good work of Foreign Missions most cordially.

Brother Dean, and his native Chinese convert, Abak, have made an extensive tour in the North Western States; particularly in Michigan, Illinois, Missouri, with some few points in Kentucky, Ohio, and Western Pennsylvania. Immense good has been done every where by their services. Bro. Dean has now gone to England. Bro. Abbott is understood

to be suffering from the recurrence of the indisposition which brought him to this country. Brother Kincaid is vigorously engaged in delivering missionary appeals, hoping before long to return to Burmah. Brother Shuck has gone to Virginia, after having with happy effect met large audiences in some of the northern cities.

REVIVALS.—Some few additional accounts of a cheering character have come to hand within the last few months; but they are comparatively rare. In the mean time, will not our readers ponder with deep concern the solemn inquiry, *Why is it thus?* Shall the worldly prosperity, by which our country is so very generally blest, be perverted to turn away our hearts from God?

Appropriately too, in this connexion, may be noticed the articles on the Original Church at Jerusalem, and the glorious revivals it enjoyed, which are occupying some few pages in each of our numbers. If ministers and churches would study that divine and perfect model, as its importance warrants, they would not fail to profit by it.

TO CONTRIBUTORS.—Several valued communications are on hand, which will have an early insertion. Others are under consideration.

MISCELLANEOUS.

THE REIGN OF KING ADONIJAH—A LESSON FOR YOUNG STUDENTS OF HISTORY.

"*I will be king,*" said Adonijah. These are the first words that are recorded as having fallen from his royal lips. He was quick to discover his own adaptation to office, and eager to employ his abilities in the most influential station to which he could rise. "Then Adonijah, the son of Haggith, exalted himself, saying, '*I will be king.*'" This is an interesting beginning; let us look at the results. What were the principal achievements of the reign of king Adonijah? How long did it last? Who are his successors?

The whole story may be found in the first chapter of the first book of Kings. No other ancient historian has undertaken to give a complete account of this enterprising monarch's history. The questions proposed may, however, be answered in a few words. King Adonijah's achievements were these: he prepared chariots, and horsemen, and fifty men to run before him. Some people might say that this was vain parade, and that his father had never done so; but it was not king Adonijah's intention to be regulated by what David, his father, had done. In addition to this, he made a sumptuous feast for himself and his chosen officers. Happy men! They sat down to eat and to drink, and they shouted, "Long life to king Adonijah!"

How long did it last? An awkward question. The chronology of this reign is rather obscure. It continued, perhaps, six hours. So long, or nearly so long, it was from this sovereign's proclamation to the time when his government was formally and gracefully abdicated. Soon after din-

ner, "he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house."

Who are his successors? These are too many to be enumerated. They are to be found in cities and in villages, in courts and in cottages, in schools and in workshops, in congregations and in societies of every description; but they may be easily discovered by observing their language and conduct. When you find any one saying, either verbally or practically, "*I will be king*," you may set him down as a legitimate successor of king Adonijah, and one whose name will probably descend to posterity with honor about equal to that which belongs to the son of Haggith.

DR. WATTS A BAPTIST.

[We give the following traditionary rumor respecting Dr. Watts, without vouching for its correctness. It is from the London Baptist Reporter for January, 1846.]

Whether any intimation of such a fact has ever been given to the public, I know not, but I have heard it stated in such a way as leaves small doubt of it in my own mind. The statement is this, namely, that when Dr. Gibbons visited the sweet singer in his last illness, Dr. Watts thus addressed his friend:

"Dr. Gibbons," said he, "I have been lately reviewing our controversy with the Baptists, and my conviction is, that they have the best of the argument, and I die a decided Baptist."

This interesting reminiscence of Watts has come to the writer through the following medium: Dr. Gibbons communicated it to his wife, and this lady, being a Baptist, communicated it to her friends, the Stennetts, and a member of this family communicated it to my venerable and pious informant. Such a statement ought not to die away; and if it can be controverted or confirmed, so let it be.

W. B.

PULPIT RECOLLECTIONS.

Rev. Matthew Wilkes, London.

John 10: 9. "I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture."

Consider—

1. To what Christ introduces men.
2. Who are the persons whom he thus distinguishes.

I. To what Christ introduces men.

I reply, to what they had lost:

1. Friendship and favor of God.
2. The image of God.
3. Fellowship with God.
4. Enjoyment of God in heaven.

II. Who are the persons that shall receive these benefits:

1. Those who set a high value on the favor of God.
2. Who set high value on holiness of life.
3. Who take pleasure in communion with God—as prayer—reading Scriptures—meditation on heaven and heavenly things. They come to the Scriptures for food, pasturage. They come in at Genesis, and go out at Revelation, and find much food—precious nourishment.
4. Who enjoy all the immunities of saints—boldness of access—hope of eternal life, &c. &c.

SPECIMEN OF A CHRISTIAN HYMN IN CHINESE, WITH A TRANSLATION
OF THE SAME. AIR, "Coronation," "Ortonville."

一
日色之光在山嶺上
白露在草之面
天星在於空中閃映
人間之福如是
二
夜間入夢得見所有
天星飛過之速
今天催促明日之天
人生暫時如是

三
福音裡內滿載真福
光照人間憂悶
耶穌爲平安榮聖主
願指人行福路
四
天堂之日無夜無終
生命河流不息
世人男女歸信耶穌
能享天堂永生

(Shuck.)

ENGLISH TRANSLATION.

I.

Like sunlight playing on the hills,
Or dew drops on the grass,
Or stars that twinkle in the sky,
So short—man's pleasures last.

II.

Like dreams which in the night we see,
Like meteors' rapid flight,
To-day pursues to-morrow's dawn,
So quickly passes life.

III.

The Gospel has full real joy,
Lights up man's dark distress,
While Jesus, glorious Prince of Peace!
Points out the way of bliss.

IV.

No night, no end to Heaven's day,
Ceaseless, life's river flows;
And all who turn—believe in Christ,
Have endless life's repose.

(*Shuck.*)

[For the Memorial.]

THE BACKSLIDER.

Psalm 85 : 8—"But let them not turn again to folly."

WHEN God's own children turn to folly,
And from His filial fear depart;
Their joy is turned to melancholy,
And anxious fears disturb the heart.

In vain they seek, in sinful pleasure,
To drown these sorrows of the breast;
In vain they heap Earth's glittering treasure,
It cannot give the conscience rest.

In vain the world may shower applauses,
For brilliant deeds, whose root is ill;
The soul, amidst a thousand causes
Of flattering ease, is aching still.

The salt of Earth has lost its savor—
Nor will the inward anguish cease,
Till God again restores His favor,
And gives the wounded conscience peace.

Then while with inward tears and blushing,
They taste His pardoning love once more;
A thousand streams of rapture rushing,
Swell the full heart so sad before.

How dear is now the precious Saviour,
How dear the throne of heavenly grace;
How beautiful their whole behaviour,
Where Wisdom rules in Folly's place!

Lexington, Va.

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ABONIRAM JUDSON, D. D., MISSIONARY TO BURMAH.

THE
BAPTIST MEMORIAL
AND
MONTHLY RECORD.

OL. V.

NEW YORK, MAY, 1846.

No. V.

USEFUL MEMORANDA, OF DR. JUDSON AND THE BURMAN MISSION.

ADONIRAM JUDSON, was born at Malden, Mass., 9th August, 1788. Graduated at Brown University 1807, and at Andover Theological Seminary 1810. Visited England with reference to Missionary engagements early in 1811, and in September of that year was accepted as a Missionary, by the American Board of Commissioners for Foreign Missions, which had been called into existence by an appeal written by himself, and signed by him and three other young men, one year before. Married to Miss Ann Hasseltine, of Bradford, Mass., 5th February, 1812. Ordained at Salem, Mass., the following day, and thence sailed for Calcutta on the 19th of that month. Arrived 18th June.

Mr. and Mrs. Judson were baptized on a profession of their faith in Calcutta, September, 1812. Sailed for the Isle of France in December. Thence via Madras, they reached Rangoon in July, 1813. The first baptism in the Burman Empire, was by the hands of Dr. Judson, 27th June, 1819. In the years 1824-'25-'26, a grievous imprisonment of near twenty months was experienced by him. Sometimes for months together he wore five pair of fetters at a time. The 24th of October, 1826, Mrs. Ann H. Judson died at Amherst, in British Burmah.

The printing of the first New Testament in Burmese was completed in 1832. The translation of the *entire Bible* in Burmese, was completed by Dr. J., 31st January, 1834.

In April of the same year, he was married to Mrs. Sarah Hall Boardman, at Tavoy. She died, on her way to America, at St. Helena, and was buried there, September, 1845. Mr. Judson, with three motherless children, arrived at Boston in October, having been absent from his native land more than one third of a century, and witnessed as well as participated in the most glorious achievement of modern Missions.

[For the Memorial.]

ELDER HENRY SMALLEY A. M.

[The following Biographical Sketch was prepared in compliance with a resolution, passed by the New Jersey Baptist Association, in the year 1844.—c. x. w.]

ELDER HENRY SMALLEY was born, October 23, in the year 1765, in Piscataway, Middlesex County, New Jersey. His father was a Baptist, and his mother an Episcopalian. He was the subject of religious impressions in early life, and when about sixteen years of age, was baptized into the fellowship of the Piscataway Baptist Church, by the Rev. Rewen Runyon. Soon after making a public profession of religion, to increase his qualifications for the gospel ministry, in which he felt himself required to engage, he entered Queen's College, New Brunswick, and from thence was transferred to Nassau Hall, Princeton, where he graduated with twenty-four classmates in the year 1786. The venerable minister of Christ, and the sterling patriot of the Revolution, John Witherspoon, D. D., at that period presided over this renowned institution of learning.

In the year 1788, two years after he graduated, Mr. S. was licensed to preach the gospel by the Piscataway Baptist Church. In the year 1790, he began to preach for the Cohansey Baptist Church, Cumberland County, New Jersey; and on the 8th of November of the same year, was ordained pastor of the church by Samuel Jones, D. D., and the Rev. Mr. Miller, an aged itinerant father in the Baptist denomination. The pastoral charge of this church he sustained forty-nine years—until it was dissolved by death.

In the year 1794, four years after his ordination, he was united in marriage to Miss Hannah Fox, a very pious, amiable, and intelligent woman—one who proved to be a valuable companion, well qualified for her station, and a mother in Israel. With her he lived till the 11th day of February, 1836, (precisely three years previously to the day of his death,) when she was removed from the sorrows of earth, to the embrace of her glorious Redeemer on high.

During his pastoral charge of the Cohansey Church, he baptized 530 candidates into her fellowship, besides a number of others, who connected themselves with Baptist churches in the vicinity destitute of pastors, and for which he occasionally preached. Within this period, 223 members of the church deceased—a mortality almost without a parallel in a country church of the same size. Of the 43 excluded during the period under consideration, six were restored. He also during his pastoral charge, united 548 couple in the bonds of matrimony.

The additions to the church by baptism during his ministry, in general, were gradual. Now and then, however, extensive

revivals were realized. In the year 1802, fifty-four persons were added by baptism; in 1803, twenty-five; in 1808, thirty-eight; in 1817, twenty-four; in 1832, fifty-five; in 1833, twenty-three; and in the year 1838, one year before his death, fifty-seven were added. All the revivals realized during his ministry, except the one in the year 1838, were experienced under the stated ministrations of the word. The longest period in his pastoral relation, during which none were added to the church by baptism, was about four years.

In his views of doctrine, Elder Smalley was strictly Calvinistic. He believed and preached the doctrines contained in the Confession of Faith, adopted by the Philadelphia Baptist Association, in the year 1742.

There have been but few pastors better qualified than the subject of this notice, to preserve the peace and harmony of a church. This qualification was manifested in his prudence, forbearance, good judgment, and in his endeavors to check at the earliest stage of its existence, every rising evil threatening to disturb the harmony of the brethren. He had the faculty of governing his church without invading the rights of the members, and without their being aware that they were governed by him. His influence in his congregation was great. But few pastors have shared more largely and constantly in the affections of their people, than it was the privilege of the subject of this biographical sketch to share in the affections of the people of his charge.

But the usefulness of Mr. S. was far from being confined to the limits of his own church and congregation. Being a man of so much prudence, good common sense, and sound judgment, his service was sought by other churches when involved in difficulties, and by individuals without the limits of his congregation, who needed his counsel. These qualifications also rendered him useful in associations, and other deliberative bodies.

Elder Smalley was not what is termed a popular preacher. But he was a good preacher, his sermons abounding with good common sense, and valuable instruction. His preaching was doctrinal, practical, and experimental. It also partook of the expository character, and was marked with no ordinary degree of plainness and simplicity. Not being possessed of the graces of elocution and manner which secure superficial applause, he was esteemed most as a preacher, by those who heard him most frequently. His manner in the pulpit was solemn and dignified, and such as produced instantaneous conviction of his sincerity. He studiously avoided any expression unworthy the dignity and solemnity of the position he occupied.

As a husband and father, he was affectionate, indulgent, and exemplary. As a neighbor, he was kind and obliging, cultivating "peace with all men," and greatly respected and beloved. As a

citizen, he was patriotic, entertaining his own views of men and measures, and believing that all should be in subjection to the powers that be. For his hospitality he was distinguished, as his house was a home for all who called upon him. Uniformity was also strikingly characteristic of the deceased.

The labors of Mr. S. were numerous and various. In addition to his stated preaching, attending the weekly prayer-meetings, and his pastoral visitations, he frequently and for many years catechised the children, youth, and others of his congregation. For this purpose they would meet once a quarter in the meeting-house, besides their local meetings for the same object. But he possessed a constitution adapted to his field and his labor. He was scarcely ever interrupted by sickness in his pastoral labors, till two or three years before his death.

The loss of his dear companion, who had shared so many years in his joys and sorrows, he felt most deeply. From the time of her departure, his health began gradually to decline, and he realized a mental depression, arising from loneliness amid growing infirmities. About a year previous to his death, he was married to Mrs. Elizabeth Armstrong, a worthy woman, who still survives, and who watched around his dying bed till he breathed his last.

Premonished that his end was drawing near, Mr. Smalley communicated to his beloved people, upon the last occasion of his assembling with them for divine worship, that his voice would never again be heard within the walls of their common earthly sanctuary. This expression from his lips proved to be prophetic. From that period his bodily infirmities gathered strength. His mind, which had been during nearly all his Christian pilgrimage, calm and serene, was now shrouded in darkness. For a season he was tempted to believe that his Heavenly Father had forsaken him. The enemy of his soul came in upon him like a flood. But in the unchanging kindness of his glorious Redeemer, deliverance at length came. For a week before his death, he was rational, calm, self collected, lifting his heart in fervent ejaculations to God, and expressing to all around him an assurance of his eternal salvation through the atoning merits of the Redeemer.

A short period before his death, his family were summoned around the dying bed of the venerable servant of God. After giving them his parting blessing, exhorting them to put their trust in the Redeemer, he bade them adieu! From hour to hour, after this his last earthly testimony, his frail tabernacle exhibited additional symptoms of approaching dissolution; and on the 11th day of February, 1839, and in the 74th year of his age, his spirit obtained its release from its earthly abode, to join the redeemed *that bow before the throne of God in heaven.*

On the 16th of the same month, his remains were conveyed to the lonely grave, followed by a large number of ministers of different religious denominations, his bereaved family, his mourning church and congregation, and a large concourse of citizens—there to remain till the morning of the general resurrection.

[For the Memorial.]

ETCHINGS OF THE ORIGINAL CHRISTIAN CHURCH.

NO. III.—INSTRUCTION OF INQUIRERS.

We have been led to contemplate this most interesting Church in their united and persevering attitude of prayer, and more recently we have seen them holding forth the word of life,—preaching Jesus Christ in his example, his sacrifice, his resurrection and exaltation, as the true Messiah, both Lord and Christ. We come now to trace the results of such prayer and preaching on those who before believed not,—on those who had been truly charged as the betrayers and murderers of the Lord.

A more unpromising company, to all human appearance, could not well be found. It would seem as though the definite purpose of the great Captain of salvation was to carry conviction to the most timid and distrustful of his friends that the weapons of their warfare were mighty. That the sword which He put into their hands was of ethereal temper and surpassing keenness, as well as that such resistless energy should be given to them in wielding it, that the stoutest of their stubborn foes should at once fall under it. What pious soul does not *now* see the wisdom of this first demonstration, its happy effects in carrying conviction full and overpowering both to friends and foes. Yet who but the God who sees the end from the beginning would *then* have chosen such a theatre and such subjects on which to manifest the gospel's power, and His own sovereign grace! Two short months had not yet elapsed, since this very multitude had cried out, "Away with him—crucify him, crucify him!" The neighboring grounds of Calvary, so recently moistened with His blood, had scarce blanched out the crimson stain; hatred and malignity as rife and deadly as ever, still rankled in the bosoms of the rulers, against one whom they chose to call "a pestilent fellow—a stirrer up of sedition among the people." How readily this would communicate itself to the multitude and spread the poisonous taint of blinding prejudice, of scorn and hatred among the mass of the people. Now who but a being of infinite benevolence and of almighty power, would select that place and those individuals, for the erection of the banner of the cross and the annunciation of glad tidings of great joy for the perishing and

baptism, guilty, only through the efficacy of the blood which had been shed upon it? Verily may He say, "My ways are not as your ways, nor my thoughts as your thoughts." The difference between them is heaven-wide.

In the scale of human probabilities, what would appear to be the chance, the prospect of success, should His timid and dispirited disciples and followers have the temerity still to adhere to the cause of an outlawed and crucified leader, and attempt to make others also proselytes to it? How much less than nothing: how perfectly forlorn and hopeless on such a basis! But the attempt was *here* made. With great boldness and assurance, Jesus and the resurrection were here proclaimed; guilt in no measured or carefully guarded terms, was charged home on these very men. Wonderful to relate, they admit the truth of the charge; they are convinced, humbled, penitent. Who does not see that all this conclusively demonstrates the presence and energy of the Spirit of the Lord? But while the power was manifestly divine, the instrumentality of accomplishing this victory was human. The preaching of Christ by Peter was the means, and the means were wisely adapted to the end, while in themselves, or unaccompanied by the Spirit, they were inadequate to produce such effects. These effects it is now proposed to trace with whatever is relevant to our own instruction; and for the sake of unity in the discussion, and at the same time to preserve the harmony and continuity of the preceding sketches, I will endeavor to present the occasion, the object, and the manner of this

PRIMITIVE INQUIRY MEETING.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, 'Men and brethren, what shall we do?' Then Peter said unto them, 'Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.' And with many other words did he testify, and exhort, saying, 'Save yourselves from this untoward generation.'"—*Luke's 2d Treatise to Theophilus, 2d chapter.*

1. *The occasion.* By the Apostle's preaching, a multitude were here pricked in the heart,—were conscience-stricken, convinced of their sin, their danger, their ruin. This was not the mere light which shines upon the understanding. It is specially on record that their hearts were affected. Mere intellectual knowledge, the conviction of the understanding however necessary, never of itself brought one soul humbly to the foot of the cross. To secure that result, the heart must be touched. Try the amount of your mere mental convictions, in regard to the truths which had just been declared to them, and, perhaps there is not one in a hundred of our usual congregations but will admit *their truth fully and freely.* But alas! the heart is not pene-

trated with compunction. This it is which keeps thousands far off from God: and this too, is just what the exhibition of Christ crucified, is perfectly adapted to produce, even a deep effect upon the heart. This caused the inquiry from those thus affected—"Men and brethren, what shall we do?" A most interesting question this, when produced by holy contrition, or manifestly leading to it. It is a question often asked under most affecting circumstances, and it always demands an appropriate, ready, definite answer.

Whenever, and by whatever means this conviction and these feelings of anxiety are produced, there this question will be asked, and *there* an occasion will arise for an *inquiry meeting*. This name may perhaps be a modern innovation; the thing itself is no novelty, but on the contrary is nearly as old as the Church of Christ. From our earliest personal recollections—reaching back scores of years, special attention has at times, of revivals at least, been given to the thing itself, though the name originated at a later period. In the days of our fathers, much of this service was performed in *pastoral visits*, when both the office itself, and this kind of service growing out of its greater permanency and sacredness, were more highly esteemed than now.

2. *The object.* This is two-fold: 1st. To give to those who desire it, a free opportunity to propose their inquiries;—to state fully and particularly their individual cases, their difficulties, and whatever of embarrassment arises from the nature of the subject or their own deficiencies. This kind of communication, it is obvious, cannot be made during the course of a continuous sermon. There is too, in the arrangement and order of our modern religious exercises, something which seems to repel rather than invite such free disclosures; and to meet this exigency, to satisfy this necessity, is one object of meetings specially for inquiry. Such free disclosures are all the more needful where previous acquaintance had not been enjoyed. Moreover, what may be stated or implied in the inquiries of different individuals, will be modified in no small degree by the different character, temperament, and habits of the various inquirers. Much of discrimination is here requisite; and the value of this kind of service will ordinarily be found almost in exact proportion to the ability of each one conducting such a meeting to draw forth from the inquirers themselves such a development of their several cases, as will enable him to deal with them appropriately and wisely.

The second part of the object is to answer with all possible plainness such inquirers,—to remove if possible the difficulties which individuals experience, and by clearing the way of obstacles, to make plain and facile the way in which each should walk. It is indeed a most favorable opportunity to present with discriminating plainness the duty of repentance, of faith in Christ, and of

baptism, removing the objections in each instance, and showing that not the *name* but the reality of what was implied and understood by these evangelical acts, in the days of primitive Christianity, is what is now requisite for us.

Having duly explained these things, pointed out their appropriate order and relation, it is proper to enforce them by such considerations as Peter on this occasion employed, viz. the remission of sins, the gifts of the Spirit, and the rich promises of grace. The object then is to instruct with appropriate truth the inquiring mind, and to enforce that truth, and the practice it involves, by all the range of evangelical motives. Where other, and unworthy objects are aimed at, no marvel that the perversion becomes a prolific source of deception to souls, and dishonor to the cause.

3. The *manner*, in which the above object should be attempted, is in many respects various. A variety of circumstance may indeed demand a like variety in the well adapted appliances to be employed. Sometimes it may be best to conduct such a service in the usual public place of meeting, at the close of the preaching, as in this instance; or in a private dwelling, like the case of Cornelius and his friends, in the tenth chapter. It may be more privately still, as in the case of the Phillipian jailor—or a chariot by the way side, or on a journey, like the Ethiopian eunuch. Or it may be at night and alone, when an inquirer like Nicodemus, comes by stealth to ease his conscience and learn “how can these things be?” In season, and out of (ordinary) season, at home or abroad, on the sea or on the land, by day or by night, varying the manner of treatment to the exigency of every case, that method should be adopted which will most likely subserve the object. The noble end aimed at, should subordinate to itself all the inferior adjuncts, and adventitious circumstances.

Furthermore; this allowable variety will permit and even require that sometimes each individual should be addressed separately,—and where this is practicable, there are obvious advantages in it,—or where there is great similarity in the cases, or the number is too great, or the time too brief to allow this, a common address to all may be advisable. The truth is the same as that communicated in a sermon or an ordinary exhortation; the manner of its communication should be different. Brief, familiar, pungent, adapted and intended to leave an ineffaceable impression—like the seal upon the molten wax—it should at the same time be always deeply serious and impressive, mingled with much prayer. That it may be very proper to have brief seasons of prayer interspersed with the questions and answers, is unquestionable; but the same general principles of decorum should be rigidly insisted on here, as elsewhere. All things should be done decently and in order; of course, therefore, the

perversion of having some three or four praying, at once, aloud,—or the scarcely less reprehensible practice of having one praying at the utmost compass of his voice, while others pass around among males and females, on their knees, to peer into their faces, and take other liberties of this description, whispering and ogling with different individuals, in this time of professed prayer, is not merely *not* “decently and in order,” but positively irreverent.

Such scenes have sometimes been enacted, under the sacred name of religion, and under the guise, not to say the mockery of prayer, as might make angels weep, and the refined and virtuous of any well regulated community, whether in the church or out of it, blush and hang down their heads in shame. From a pretty wide observation of the effects immediate and ultimate of all these disorderly and irregular proceedings in meetings of this description, I am satisfied that the more judicious and consistently pious, are coming to regard them with decided disapprobation, and ere long the cause of revivals will be freed from this reproach.

Those who engage in conducting such meetings, or performing such services, ought to be eminently holy, humble, spiritually enlightened, and of consistent, irreproachable deportment. Then, whether preachers or private brethren, their labors will not be in vain.

Were not this paper in danger of undue length, some reflections on the reasonableness, the scripturalness, the adaptedness to easy and general use of this means of grace, might with propriety be appended. Why then, it may be asked, are they not more generally welcome? I. Because there is so little deep interest on personal religion. II. Because of prejudice and pride. III. Because of their past perversion. IV. Because so many who ought to attend, think, or affect to think themselves, unworthy of this privilege. With what remorse will this neglect be view at the close of life, and in eternity! KAPPA.

[For the Memorial.]

SAMPLE OF AN AGED VETERAN'S MINISTRATIONS.

Mr. Editor,—During the week past, I have had the privilege of listening twice to the pulpit exercises of one of the fairest and best representatives of the venerable fathers who have preceded us in the ministry of the gospel of Christ. It may be acceptable to some who have read with interest the late communications upon the character and preaching of our fathers as contrasted with those of our day, if I send you a few observations in connection with the outlines of the two discourses. This truly venerable man has been preaching the gospel for about half a century. Previous to his ministry of the word, he was a mechanic, and

labored at his trade as a mason. He is now upwards of eighty-six years old, and although debilitated in body, retains his early vigor of mind, and in every way manifests maturity in the divine life, leaving the impression on all minds that he is truly a man of God. He has labored much as an itinerant, and his messages have been delivered in all parts of the State, along our whole seaboard, and thence back to the scattered dwellings of the wilderness, in the northern and northeastern sections of the State.

I see by his report to the Maine Missionary Society, under whose patronage he still labors much of his time, that during five months of the past year,—spent in Springfield, one of our back settlements,—he “preached 138 times; made 363 family visits; attended four church fasts and conferences; and assisted in the organization of one church.” This I believe is but his ordinary diligence, as he holds himself ready to preach Christ, and to beseech men to be reconciled unto God, in any place and at any time when he can find a congregation ready to hear him.

One of the sermons to which I listened was founded upon these words: “Whosoever will, let him take the water of life freely.” Introducing the subject by a few observations upon the fact that this figure was often used in the Bible to represent the abundance, the freeness, and the necessity of the gospel provisions, he stated his doctrine to be, that the reason why sinners were not converted to God, was, they *will not come* to Him. As appears—

1st. From the sufficiency of the atonement of Christ.

2d. From the nature and extent of the invitations and promises—to repent—to come—to believe, &c. No one coming to be turned empty away.

3d. From the extent of man's natural powers. God requiring all his heart, and no more; according to what he hath, and not according to what he hath not.

4th. From the office of the Spirit: to convince of sin, &c.; of sin, because they believe not.

5th. From the Divine purpose of election. Here, after laying the guilt of rejecting Christ very conclusively upon the sinner, and leaving him no claim upon God, he justified the ways of God in making whom he would willing, in order to fulfil his covenant with Christ.

His reflections upon the subject, were—

1. Man's exceeding sinfulness.

2. The occasion of shame and self-abhorrence.

3. The encouragement and duty on the part of Christians to exercise compassion, to make exertion, and to offer continual prayers that sinners may be persuaded to come to Christ.

4. Duty of every Christian to praise God. “Why was I made to hear his voice?” &c.

His second sermon was upon these words: "God, be merciful to me a sinner."

Introduction. By whom, and under what circumstances, these words were spoken.

Subject. I. How may we know if we offer this prayer aright?

Answer, 1. When we *feel* the sinfulness of our hearts; mourning over our sinfulness, and hating our sins.

2. When we renounce all self-dependence and self-righteousness, and sue for *mercy* as criminal and justly condemned.

3. When we come to God as a holy yet sin-pardoning God.

II. What hope have we of being justified in such a case?

1. This man went down to his house justified. Paul, John, Earl of Rochester, all Christians have thus found peace.

2. God can now be just and justify sinners on account of his Son.

3. God's infinite benevolence. He gave his Son to open the way.

4. God's urgent invitations, and his exceeding great promises.

Applied. 1. To penitents, who may not dare to hope. Hope in God!

2. To impenitent sinners. The *only* way of justification.

3. To all: the duty of humbling ourselves, and walking humbly before God.

In both of these sermons, the venerable man showed a great deal of tenderness and concern for souls; dwelt with fervor upon the infinite love and compassion of God; and insisted strongly upon and proved clearly the perverseness and depravity of the natural man.

The language of these sermons was familiar; every thing appeared methodical. A memory of ordinary power could carry away the whole sermon, as I find I have them, though nearly a week has elapsed, and I have read much in the mean time. And furthermore, the great essential articles of our faith were brought, in each discourse, to bear upon the conscience and heart of every hearer; and as we left the sanctuary, we felt deeply impressed with a sense (not of the greatness of the man, or of the skill of the preacher, but) of the goodness of God, the sinfulness of man, and the majesty and power of Bible truth; and though the man was then out of mind, when thinking of him afterwards, we found we loved and venerated the man, and would gladly listen again to him as one who in an eminent degree loved God, and cared for the souls of his fellow-men—and I have thought often since, that this is the character of the men, and the kind of preaching, that has been so abundantly blessed of God in reviving and extending the religion of Christ in our land.

Belfast, Me.

V:

[For the Mémorial.]

THE PAST AND THE PRESENT.

There are times in the history of nearly every community, when the evil passions of men seem to gain the ascendancy, when wickedness seems to be the order of the day, when the strict principles of virtue are reverted, and when religion itself seems to have but little influence ; when pleasure occupies the time, and engrosses the thoughts of the refined, and passion eats out the substance, and debases the morals of the vulgar ; when God seems to give the world over to the temporary rule of the enemy, takes off all restraint from the passions of men, that they may learn from bitter experience, that depravity is something more than a name to be laughed at. At such times, Christians become secularized and worldly-minded. Finding the up-stream work of Christian duty too difficult for their weak moral principle, they prefer to lie upon their oars, and, for a season, float down the easy current of the world. Their glimmering lamps they "hide under a bushel," so that, having no good works to exhibit, they may not be too much shocked by the sight of those that are evil. All clear distinctions between virtue and vice are lost sight of, and they live without alarm on that land of moral twilight which borders hard upon the land of darkness. The broad line of demarcation which had been drawn between the church and the world is narrowed down to an almost imperceptible point, and a curious sort of affinity takes place between the church and the world, by which the compound is worse than either of its component ingredients. Bad men cease to pattern after the good, and good men either take their fashions from the bad without alteration, or plan others of their own, after the same general model.

That such a time as this has come upon us in no small measure, seems quite obvious. Witness it in the apathy which too generally prevails among Christians, in reference to nearly every good cause. Witness it in the almost universal scramble after wealth ; in the efforts made to imitate the fashions and carry out the maxims of the world, and in the almost unparalleled support afforded to that species of amusement, which, from the earliest days, has been placed under the ban of goodness. Knowing these things, and not having had much experience in the ways of Providence, many good people become disheartened, think that all goodness is destined ere long to pass away, and that iniquity must every where bear sway.

But the rising tide has its limit, and so has this tide of evil ; and as certainly as God has set his rocky barrier to restrain and bound the one, so certainly will he say to the other, "Thus far shalt thou come, but no farther, and here let thy proud waves be stayed."

A time, not very unlike the present, came upon the churches about the beginning of the present century. About that time, there appeared a most alarming increase of the spirit of Infidelity. Men of character and learning, united with men of neither character or learning, to overturn the very foundations of Christianity. Books were written, papers and pamphlets were circulated, and the immense enginery of the press was brought to bear upon the firm bulwarks of our precious faith.

Within the church itself, there was little to encourage. Division weakened her ranks. Apathy paralyzed her efforts, and false doctrine opened the barred gates to the entrance of the foe. For a time it seemed as though all was lost. But a reaction came at last. The powers of the enemy were spent, and the rallying troops of the faithful, though few in number, violently put the enemy to flight. Revivals sprung up all over the land. God but lifted up his standard, and the coward hosts of Infidelity fled before him. But this was not accomplished by miracle. Means were employed suited to the ends secured. Books were written in return, tracts were circulated, meetings were held in great numbers, families were visited, and parents persuaded to take their children out of the hands of the play actor, and the dancing master, and place them under the care of those who would train them—not for perdition, but for an endless life. The general neglect of family devotion, gave place to morning and evening prayers; the sabbath was honored, and the pulpit—instead of being the place where stupid dulness doled out diluted morality—became the place where souls were converted, and trained for heaven. Ministers waked from this slumber, and caused the gospel trumpet to give that certain sound which tells of approaching danger. And the result was, a very general turning to the Lord.

And such, essentially, must be the course of the church now. She must arise from the dust, purify herself from worldliness and pride, and draw, with greater distinctness, the line which separates her from the world. She must purify herself from her corruptions, and mark all her membership with the blood of a divine consecration. She must pass down into the furnace, that her dross and her tin may be consumed, and the true gold brought forth purified, stamped with the master's image. She must come up united to her work, no longer presenting herself as two bands, the one, conservating all their energies to the work, always present when good is to be done; and the other, and perhaps the larger body, turned away and busy after gain or pleasure.

It has been well asked, how does a wise general enter upon the battle? Does he venture to confront the enemy with divided ranks? With here a company, and there a regiment, and yonder a division missing from their ranks? Should he do this, he

might as well not enter on the fight, for certain defeat awaits him. And shall the "children of this world be wiser than the children of light?" Shall the old adversary,—who marshals his troops by the legion, and who never leaves even a loop-hole where you can put in an arrow to advantage,—be encountered with only a handful of raw troops, with a mere section of the great army of the faithful? Shall the generals be sent forth to attack, single handed, this more than Goliath of Gath, while the soldiery skulk in their camp, and revel among the spoils? O! no!! no!! This will never do. The whole unbroken front of the Sacramental Host, must be opposed to the enemy, and even then the victory will not be obtained without a struggle. Every soldier must stand in the ranks, and faithfully perform his duty. Every officer must be an example of faithfulness and courage to the "rank and file" of the great army, by which truth and righteousness are to gain the conquest of the world. When this shall be the case, we may expect that the Lord will lift up his standard, and bid them march *onward*, right ONWARD to the strife.

But the Great Leader will not risk defeat by engaging the great enemy while half his forces slumber. When every eye awakens—when every heart pants for the conflicts—when every foot is raised and ready to go forward, and every ear waits anxiously for the word, then will you see the banner of the Lord unfurled, and the cloud of his presence will lead up the tribes to the conquest of the land, and the world. Let Christians remember, that this is that after which they must labor, and for which they should earnestly pray. Let them remember, that every time they pray for the conversion of the world, in effect they pray for this; and then let each stop a moment, and ask himself, "Am I ready, quite ready, to go up and possess the land upon these terms?" Do I pant for the conflict, and am I willing to pay the price of victory? If so, God is ready, and whenever a sufficient number shall show this readiness, he will throw his banner to the breeze, roll backward the waves of opposition, till every hostile battery is silenced, every hostile weapon grounded, and every hostile foe throughout his wide dominion changed to a willing friend. This he has promised, and this he will most certainly perform.

L. F. B.

Portland, Maine.



MENNO.

LIFE AND TIMES OF MENNO.

BY REV. J. NEWTON BROWN.

We this month present our readers with the portrait of a man worthy to be held in everlasting remembrance; but of whom little is generally known. Among the great reformers of the sixteenth century he certainly was one of the first order—in some respects, we do not hesitate to say, the very first. Luther, Melancthon, Zuingle, Calvin, Knox, Cranmer, were men who displayed high talents and virtues—men whose consecrated learning and genius shed lustre on the cause of Truth, and gave both form and impulse to their own and after ages. The world will never forget them. Their names are dear to the bosom of the Church. Their influence as reformers will never die. But there stood one among them whom they knew not; who was greater than they—more truly eminent in the likeness of their common Lord.

This is not the language of ignorance, or idle paradox, much less of sectarian bigotry. We have studied our ground. We know what we say. We have made up our judgment deliberately, on broad Christian principles, and, we trust, in a truly catholic spirit. Comparisons are often odious; but they are sometimes necessary, beautiful, and edifying. A strife about the old forbidden question, raised on worldly principles, Who among us shall be greatest? we utterly repudiate. But there are other principles, fixed by our Lord himself, by which He will judge us, and by which, if we are wise, we shall judge ourselves, and one another. See Matt. 5: 19; 18: 4; 20: 25—28. These principles have not always been applied in judging historical characters. Our leading church historians have not occupied the right position to do this. Their connexion with the State has been too close to permit it. They saw not the Church through a clear medium, or in true perspective. A beam was in their own eye. We are grieved to say that even such standard historians as Mosheim and Milner of the last century, and Neander, Milman, Ranke, and D'Aubigne of this, are not exceptions to these remarks. Highly and justly as we honor them; deeply as we are indebted to them; much as they have done for the Truth in matters of church history; much as they have walked with Christ in private communion, like the favored disciples on their way to Emmaus; yet, on this point, "their eyes are holden." For this reason, they are the historians of the present age; but not destined to command the future. We are constrained, by our reverence for Divine Truth, to say this. We would not injure them; God is witness. We willingly sit at their feet. From our very heart we bless God for them. *But the time is come—here in a land of religious freedom, if not elsewhere—to apply Christian principles in their full extent to the study of history, and to our estimate of the charac-*

ters of history. Our great Master requires this at our hands. It is the special mission of our age. Posterity claims it of us. Cost what it may, we must gird ourselves to this great task. Without it we cannot meet the fearful crisis before us. We cannot wage successful war against polished scepticism, consolidated superstition, and the crushing coalitions of secular power. Our age is eminently historical. All practical questions are tried by historical tests; and the horoscope of the future is cast from historical data. There is much to hope from this tendency; and something to fear. A reconstruction of the Christian Church is called for, on a historical basis; it will certainly be attempted; but are we prepared for it? We speak not of Puseyism, which is fast seeking its true centre, Rome. But we speak of the great movements towards Evangelical Union, which are visible on every side. In view of these it is, we say now with special emphasis, that *Church History must be rewritten.* For the reason already assigned, it should be done here. Ample materials are here. All that is wanted is the man, of competent intelligence, a clear and thorough comprehension of principles, a calm and Christian independence in applying them to well authenticated facts, and a moderate share of artistical skill in arranging and presenting these facts to the public eye. The man who by the help of God, shall do this great work for God, and for the Church of God, shall be the honored historian known and read of all future ages—the radiant lens, through which the collected light of the great Past shall stream upon the living Present, to illumine, guide, and cheer. Then shall man feel truly the profound sentiment, that “God is in History.”

We hope to be forgiven this digression—if it be a digression. Even the brief notice which our limits allow, of the Life, Times, and Character of Menno, could hardly be complete without it. To the life of no great man, are these reflections more pertinent. No historian of his times has done him any thing like full and even-handed justice. Mosheim abounds in the false coloring which deforms the fine features of truth. Posterity will marvel to perceive how slowly the Church has recognized the noblest reformer of the sixteenth century. Even those who most fully sympathize with his position and distinguishing principles, have passed him by with the coldness of strangers. Dr. Cox, in his elaborate Life of Melancthon, we believe, does not once mention him. Neither does Mr. Jones, in his History of the Church. But this only proves more clearly how little Menno had to hope for from man; how entirely he had to commit himself to God. And the God for whom he gave up all on earth, will a hundred fold reward him. His immortality is sure. His praise is yet to come. There are deep warnings in those words of Christ, “So the last shall be first, and the first last.”

Every reformer must be estimated by the nobleness and purity of his principles.—those which he holds in common with others, as well as those which he holds in distinction from them; by the freedom of mind with which he examined and embraced them, as well as the firmness of spirit with which he avowed and maintained them; by the consistency with which he carried them out in his own practice, and the zeal with which he sought to spread them through society; by the nature and degree of the resistance he encountered, and by the measure and means of his success. These principles being self-evident, we have only to request our readers to bear them steadily in mind while we trace the following sketch of the great Dutch Reformer.

As Baptists, also, Menno has special claims upon our regard. To be a Baptist in the United States, in 1846, it is true, may cost little and prove little. To become one, after being bred otherwise, and bound by ties of endearing association to a different communion, costs more, and proves more; as the mental agony of a Judson, and many others, may testify. But to become a Baptist in Europe, in 1536, was more than this. To pass, like the other great reformers, from the bosom of Rome to the banners of reform, even though men of letters, magistrates, and princes were gathering there, cost *much*; but to be compelled by conviction clear and irresistible, founded on the word of God, to go still farther and beyond them—beyond Luther, beyond Zuingle, beyond Calvin himself; to stand alone, as none of them ever did; or worse still, to be identified with a “plebeian sect,” scattered and peeled and calumniated as no other ever was, the scorn and horror of all living Christendom, condemned and persecuted unto death by both Papists and Protestants without exception; to wear out a whole life in labors and perils and privations of all sorts, with the absolute certainty of *no earthly recompense*; to thirst for sympathy with the whole evangelical body of

the reformed, and to be repelled from all approach and consolation—because “in this century,” says Dr. Mosheim, “the simple denial of infant baptism, and consequent baptism of all on believing, were looked upon as flagitious and intolerable heresies:” this was the case of Menno—this was his sore agony—his severe but sublime probation. Yet for Christ’s sake he bore it, and bore it meekly. He was faithful unto death. The facts we shall present, will speak for themselves. They are well authenticated facts. This thing was not done in a corner. Northern Continental Europe, from the German Ocean to the Gulf of Finland, was the broad theatre of his apostolic life and labors. Their holy fruits were sealed by the blood of innumerable, joyful martyrs. And to this day much of that fruit remains, though not in all its early purity. Not less than one thousand churches of professed saints in Europe and America, at this moment, bear his name. Though in some points degenerate, they are still sound in fundamentals. They belong to Christ. They belong also to the great Baptist family, and should be claimed by us, and reclaimed, as brethren.*

Friesland, the native soil of Menno, is the most northerly province of the Netherlands. It was the original seat of the oldest and bravest tribe of Germans mentioned by Cæsar—a tribe of the pure Saxon blood—the first in freedom, industry, patience, economy, and commercial enterprize—the true fountain of our English and American civilization. Then, the country was the poorest on earth—an immense morass, inundated daily by the sea; now it is the garden of Europe—the noblest triumph of man over nature. By ages of persevering toil, it has been won from the waves of the ocean—diked, drained, defended, cultivated, enriched, and beautified;—the finest type of what the moral world will yet be under the reclaiming power of Christianity, perseveringly applied. Here Menno was born, in the village of Witmarsum, near Bolswert, in 1505.

Of his parentage and education we know nothing. No University then existed in the Netherlands. But his subsequent reputation as a learned Romish preacher and disputant, suggests the possibility that he was a graduate of Heidelberg, or Friburg. Leipsic might have been shut against him, in consequence of the struggles between the house of Saxony and Friesland, whose citizens guarded their ancient liberties with hereditary valor. Even their subsequent submission to Charles V. was with the reservation of these. They gloried in the name of *freemen*. Romanism was established legally among them in the ninth century; but they never yielded, like others, *fully* to the power of Rome. They did not pay tithes. They forced their priests to marry; saying, “that the man who had no wife, necessarily sought the wife of another.” They acknowledged no ecclesiastical decree, if secular judges, *double the number of the priests*, did not concur in its origin. Great numbers of the persecuted Waldensian Baptists had found refuge among them, for four centuries before the birth of Menno, and were among their most valuable and industrious citizens. These had hailed with joy the labors of Wesselus, Faber, Erasmus, Reuchlin, and other learned men, in exposing the corruptions of Rome; and were emboldened to exert themselves in diffusing “a still purer religious knowledge,” years “before the name of Luther was heard of as a reformer.” Had they possessed adequate learning (says a recent high authority in Holland), “*from their communion* would have arisen, and that much earlier than it did, all the light that now beams on Europe.”

Menno was but twelve years old when Luther first roused the universities and provinces of Europe by the trumpet blast of Reformation. No country responded more readily to that call than the Netherlands. Philip of Burgundy, bishop of Utrecht, natural brother of the Emperor Charles V., favored the movement. The celebrated Edzard, count of East Friesland, openly adopted it. The Baptists blessed God for raising up in Luther and others, brethren, with whom they could hold spiritual communion in things most essential to salvation. But they had a guide of still higher authority than man. The Bible had been in circulation more than four hundred years in their vernacular tongue. Copies *printed as*

* As vouchers for the following facts, we refer to Grattan’s History of the Netherlands; Kohle’s Germany; Malte Brun’s Geography; Encyclopædia Americana; Encyclopædia of Religious Knowledge; Townley’s Biblical Literature; Mosheim’s Church History; Jones’ do.; Ranke, D’Aubigne, and Villers on the Reformation; Edinburgh Review, 1809; Beza’s Life of Calvin; Cox’s Life of Melancthon; Ward’s Farewell Letters; and Menno’s Departure from Popery, translated by Prof. Chase.

early as 1475, are now in existence. Still the great majority of the people were Romanists. In West Friesland especially, the home of Menno, "the light shone in darkness, but the darkness comprehended it not." Though he had acquired "learning enough to be regarded by many as an oracle," as Mosheim observes; yet, like many other learned men of that age, he was wholly ignorant of the Scriptures, except in the Church Lessons, when he was ordained a Romish priest in 1528, at the age of twenty-three. He was even disposed to scoff at them; "so stupid a priest was I, (he says) for two years."

He was first settled in a village called Pingium. He was a sort of vicar there; having a superior, whom he calls his "Pastor," and an inferior priest as a curate, or chaplain. Both of these associates had some knowledge of the Bible; but Menno says he had hitherto refused to read it, for fear of the contagion of heresy. All three were mere formalists in religion; vain and worldly in life, like others around them. Mosheim says, that by his own confession, Menno was at this time "a notorious profligate;" but this is straining the language of humble Christian penitence. One thing is certain, that as early as 1530, (the year of the Confession of Augsburg,) he began to feel doubts about the mass. To satisfy himself, he read the New Testament for the first time. The result was a conviction that transubstantiation was a fable. He continued to read, and gained such a degree of light, as to be esteemed by many "an evangelical preacher." Still, he says, "the world loved me, and I the world." The transforming power of the cross had not reached his heart. Of the Baptists, he personally knew nothing; but one day his curiosity was raised by hearing that a certain man, named Seicke Snyder, "a devout, innocent hero," had been beheaded at Leuwarden (the capital of the province) for being "re-baptized." It is fit that the effect of this should be told in his own words:

"It sounded very strange in my ears to speak of a person being re-baptized. I examined the Scriptures with diligence, and meditated on them earnestly; but could find in them no authority for infant baptism. As I remarked this, I spoke of it to my pastor; and after several conversations, he acknowledged that infant baptism had no ground in the Scriptures. Yet I dared not trust so much to my understanding. I consulted some ancient authors, who taught me that children must by baptism be washed from their original sin. This I compared with the Scriptures, and perceived that it set at nought the blood of Christ. Afterwards I went to Luther, who taught me that we should baptize children in order to be able the more diligently to take care of them, and bring them up in the ways of the Lord. But this, too, I saw was a groundless representation. In the fourth place, I had recourse to Bullinger, who pointed me to the covenant of circumcision; but I found as before, that according to Scripture, the practice could not stand. As I now on every side observed that the writers stood on grounds so very different, and each followed his own reason, I saw clearly that we were deceived with infant baptism."

How truly "the blood of the martyrs is the seed of the church." The "devout innocent hero" of Leuwarden, did not die in vain. The conviction of Menno—a conviction founded upon the most free and full inquiry—was a consequence. The inquiry itself is worthy of remark for its thoroughness; and gives us the genuine type of Menno's clear, inquisitive, and penetrating mind. He begins with the Scriptures; he then consults his superior in office; next he examines the ancients; and then in succession interrogates the reformers of his time. He compares each with the Scriptures, and all with one another; and thus makes up his own calm, comprehensive, independent judgment. Nor did he fail to ask the enlightening aid of the Holy Spirit. Could he have pursued a wiser course to find the truth? Let those who doubt the result, detect the error.

Still the conviction of his intellect and conscience was not fully obeyed. He was yet, he says, "without spirit and love." But he justly and humbly ascribes his "enlightening" to "the Holy Spirit," in the use of the appropriate means. In this state of mind, he removed from Pingium to Witmarsum, the village of his father, in 1530.

There, in 1532, appeared some of the "Munster Sect," and as he says, "deceived many pious hearts in that region." Menno set himself to oppose

them. Reference or appeal was made to him, from all sorts of their antagonists. It was said that he could stop their mouths. But, in so doing, he soon saw that he was "the champion of the impenitent, the worldly opposers of reformation." This struck him to the heart. He began to pray to God that he might not be chargeable with the sins of others—that he might not, for the sake of gaining the applause of the world, lose his own soul.

The "Munster Sect" was a "handful" of men, resembling the modern Mormons. They claimed new revelations, not the Scriptures, as their guide in setting up their "New Zion." Their leaders were the successors of the "Prophets of Zwickau," in 1522. They had nothing in common with the Baptists, except the denial of infant baptism—for they held to a *worldly*, not a *spiritual* kingdom. At first, however, they were simple *enthusiasts*; persecution made them *fanatics*. "Against the spirit and word and example of Christ," says Menno, "they draw in their own defence the sword, which Peter was commanded by his Lord to sheath." We italicise the words, "in their own defence," because the fact is commonly represented otherwise; and Menno's impartial testimony shows how much of the guilt and horror of the subsequent Munster tragedy is really chargeable on the measures of their persecutors, who (before they drew the sword in self-defence) had long inflicted on them the most "cruel immolations, butcherings and murders."

The fanatical proceedings at Munster, in 1534, under John Boccold, the prophet, polygamist, and bloody tyrant, shocked all men of common sense and decency; but none more than Menno. He saw the deluded multitude, hurried on to their own destruction, by a few bold, but base impostors; and that there was no man to throw himself in the breach to save them. His conscience was now thoroughly awakened. He felt that with all his better knowledge of the truth, he was more guilty in the sight of God than those deluded men, while from love of the world and the fear of man, he did not follow out his own scriptural convictions. The example of others he saw clearly was no excuse for him. His agony of spirit became intolerable. To use his own expressive words, "My heart within my bosom trembled. I besought my God with sighing and tears, that to me, a troubled sinner, he would grant the gift of his grace; that he would make in me a clean heart; that he would graciously forgive my impure conduct and loose vain life, through the merit of the blood of Christ; that he would endue me with wisdom, spirit, frankness, and manly fortitude, so that I might preach his worthy name and holy word unadulterated, and proclaim his truth to his praise."

His prayer was heard. But the effects of his conversion are best described in his own words: "I began, in the name of the Lord, to teach publicly from the pulpit the doctrine of true repentance; to guide the people in the narrow path; to testify concerning sins and unchristian behaviour, and all idolatry and false worship; as also concerning baptism and the supper, according to the sense and fundamental principles of Christ, as far as I at the time had received grace from my God. Also, I warned every man against the Munster abominations in regard to a king, to polygamy, to a worldly kingdom, to the sword, &c., most faithfully. Until the great and gracious Lord, perhaps after the course of nine months, extended to me his faithful spirit, help and mighty hand, so that I freely abandoned at once my character, honor, and fame among men, as also my unchristian abominations, mass, infant baptism, loose and careless life, and all; and put myself willingly, in all trouble and poverty, under the pressing cross of Christ my Lord. In my weakness I feared God. I sought pious people, and of these I found some, though few, in good zeal and doctrine. I disputed with the perverted; and some I gained through God's help and power, but the stiff-necked and obdurate I commended to the Lord. * * * Thus has the gracious Lord drawn me through the free favor of his great grace. He first stirred in my heart. He has given me a new mind—He has humbled me in his fear. He has led me from the way of death, and through mere mercy has called me upon the narrow path of life into the company of his saints. To him be praise forever. Amen."

This great change took place in 1535. It endued Menno with that martyr spirit so lamentably wanting in his great fellow-countryman, Erasmus; and the want of which stung with such pathetic sorrow the last hours of another great contemporary, the learned, the laborious, the amiable Faber, the translator of

the New Testament into French. His dying words to the Queen of Navarre, in view of the fact that he had never openly renounced the corrupt church of Rome, (which were uttered only two years after this,) deserve mention here. "I have been guilty of this heinous offence—I have known the Truth, and have taught it to many who have sealed it with their blood; and yet I have had the weakness to hide myself in those places where the crowns of martyrs are never distributed." This had been the case with Menno; but now with a penitent heart, he was "buried with Christ by baptism," and joined the martyr church of the New Testament—that church more ancient than Rome—opposed to all its corruptions—and persecuted in every age, because so pure. It is now too late in the day, to confound this primitive people with the "Munster Sect," because both were called, by their enemies, "Anabaptists." As well confound the Baptists of the United States with the Mormons of Nauvoo. This is proof of pitiable ignorance. Learned Romanists knew better. "If the truth of religion, (said Cardinal Hosius, President of the Council of Trent in 1555,) were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinions and persuasions of no sect can be truer or surer than those of the Anabaptists (Baptists); since there have been none, for these twelve hundred years past, that have been more grievously punished." Yet Pope Pius II. confessed, in 1460, "neither the decrees of Popes, nor armies of Christians, could extirpate them." "All sorts of people (said Seisselinus, Archbishop of Turin in 1470), have repeatedly endeavored, but in vain, to root them out; for even yet, contrary to the opinion of all men, they still remain conquerors, or at least wholly invincible." Such are the concessions of illustrious Romanists to the long, unbroken, line of our meek martyr witnesses. But never, perhaps, in the whole history of the church, had they been in so low a state, as at the very time when they were joined by Menno. Popular ignorance and learned prejudice had then confounded them with the "Munster Sect," in one overwhelming torrent of odium, proscription, and massacre. Their pure and faithful testimony, sealed with their own innocent blood, for more than a thousand years, seemed silenced for ever. But God's ways are not as our ways, nor his thoughts as our thoughts. At the very moment when that meek, heroic band seemed wholly scattered and extinct—when the voice of power that had sounded for so many ages, like thunder, in the ear of corrupt and crimson Rome, seemed completely drowned in despair—then was the faithful Head of the Church preparing for its revival in all its original purity, clearness, and glory—not in the halls of universities, nor in the palaces of princes—not at Wittemburg—not at Geneva—but in the humble village of Witmarsum. And yet the "Israelites indeed" of that age and of ours, have doubted of the fact, and said with unfeigned surprise, "Can any good thing come out of Nazareth?" There is but one answer to the question—"Come and see." Compare the Confessions of Augsburg, 1530, and Geneva, 1537, with the Waldensian Confessions of 1120, 1508, and 1544, or the Mennonite Confessions of 1550, 1626, and 1821, and mark the immense superiority of the latter. How manifestly, in all that relates to the constitution of the church, "the wisdom of this world is foolishness with God."

Menno was now thirty years old. With a heart subdued and simple as a child at the feet of his Saviour, he had a manly understanding, enriched by study and ripened by reflection. His knowledge of languages, ancient and modern, was considerable. He was in the full vigor of his faculties. His mind, indeed, had been greatly expanded, strengthened, disciplined, and purified, by the struggles through which it had passed for five years in the pursuit of truth—and more recently, of the transforming Spirit of truth. That truth he had now found. That Spirit he now felt; and had given himself up, perhaps beyond any other man of his time, to its transforming power. With the yoke of sin, he had renounced the yoke of human authority in religion; and the liberty which he claimed for himself in the name of Christ, he as freely conceded to others. This generous spirit was not exclusively his; but with no other great man of his age was it, as with him, the fundamental principle of a consistent system of action—a principle drawn in all its transparent purity from the word of Christ, and controlling all the decisions of his judgment, all the feelings of his heart. Affectionately attached to the great life-principles of the Reformation, he differed from the other reformers chiefly in this: that he would not, and in conscience could not,

in any circumstances whatever, justify the use of *force* to defend, support, or spread them. This was his grand distinction; and it should be distinctly understood. It is not sufficiently considered, that infant baptism is in every instance the exercise of *force*, of *compulsion*, in religion. Disguise it as we may, this is its real character. Fittingly was it described by the ancient Waldensian Christians, as the first-born error of anti-Christ. "He teaches to baptize children into the faith, and attributes to this the work of regeneration; thus confounding the work of the Holy Spirit in regeneration with the external rite of baptism; and on *this foundation bestows orders, and indeed grounds all his Christianity.*" Bold words these for the twelfth century! No wonder that Anti-christ bitterly revenged them by the horrible extinction of the nation and language where they were publicly proclaimed.* But the bold words lived still in myriads of martyr hearts—to purify the church, and redeem a subjugated world. The word of God had deeply engraven them on the meek heart of Menno.

He was younger than Luther by twenty-two years; he gratefully owns the benefit he had received from the writings of the German Reformer, on some points; while on others he had advanced beyond him, under the same divine teaching; because unentangled by any alliance with the princes of this world, and unfettered by that spirit of self-exaggeration which all the piety of Luther had been insufficient to subdue. The star of Calvin had just risen above the horizon. Bullinger, but one year older than Menno, had succeeded Zuingle in Zurich four years before. Bucer (afterwards the fellow-laborer of Cranmer in England,) was then at Strasburg. He was fourteen years older than Menno; was highly esteemed by him; and was more closely allied to him in spirit and views, than any other reformer of the age. His sentiments are deeply stamped upon the Articles of the Church of England. Basle had not yet recovered from the loss of the good Oecolampadius. Taussen, "the Danish Luther," was at Copenhagen; Olaus Petri in Sweden. Melancthon, (eight years older than Menno,) was at Wittenburg, with Luther and others, diligently engaged in carrying on the reformation, by all the aids of admiring universities, magistrates, and princes; but with all their checks and unconscious adulterations too.

The mind of Menno could not but sympathize with the great intellectual and religious movements around him. But while he profited by the spirit of the age, he subjected it to the scrutiny of God's word more closely than any of his contemporaries.

"His mind was like a star, and dwelt apart."

For a long time after his baptism,† he declined all public engagements, and devoted himself to the study of the Scriptures, reflection, and prayer. From that retirement, where his days flowed on in serene communion with God, he looked out on the busy world, with a calm eye, and a melting heart. He saw an immense work to be accomplished; but it seemed beyond his power. He saw many able men attempting to lay anew the foundations of the church; but he saw one fatal error—the fruitful source of many more—laid in the very corner stone of the new foundations. This error was the union of the Church with the State—the incorporation of one with the other, by means of infant baptism and adult confirmation—the supremacy of the State over the Church, conceded by the reformers, and exercised in the legal establishment of creeds and liturgies, stipends and church rates, and uniformity enforced by pains and penalties and persecution. He saw that all this was as really foreign to the true idea of the Christian Church, as the fanaticism of Munster—that the one error indeed was but the natural reaction from the other. He saw that *both errors grew from one and the same root*—the false notion that the kingdom of Christ is a *worldly kingdom*—to be propagated by schemes of civil policy, and supported by the sword of civil power. These dragon's teeth were sown in the reformation of the sixteenth century, to spring up in the hosts of armed men; and drench the battle fields of Europe, for three centuries, in blood.

But (it may be said) that there was no alternative; that they must have formed

* The Provencal, in the South of France. See Sismondi.

† Menno did not regard *sprinkling* or *pouring* as baptism. His language is very decisive. See Robinson.

this union, or perished; that Rome was remorseless in its spirit as ever; and Charles V., its sworn imperial supporter, and the declared enemy of the Reformation, with all the resources of Europe at his command, though stayed for a time by his Turkish wars, was hanging like a night of storms upon the Protestant horizon. Be it so. Still there was an alternative. Menno saw it; and why not others? The primitive church employed it, and triumphed. Jesus Christ, their acknowledged Lord, enjoined it; and gave it the irrevocable seal of his own great example. The last utterance of his prophet voice from Patmos, pointed to this very exigency in words of deepest import: "He that leadeth into captivity, shall go into captivity; he that killeth with the sword, shall be killed with the sword. Here is the patience and faith of the saints."

After the fearful experience of three centuries, the world is at last awakening to this great truth, that the union of the Church and the State is the certain corruption of both. Even a century ago, Mosheim confessed there was no discipline in the Lutheran Church. Calvin struggled with but temporary success, to enforce a rigid discipline in the Churches of the Reformed. In our own time, Archbishop Whately owns that there is no government in the Church of England. And in truth there can be none, where Christ is not sole King in his own kingdom. All national churches are, by necessity, as really anti-Christian as the church of Rome herself. Indeed they are so, in *Protestant States*, more openly and more offensively in theory, if not in practice; and of this the Romanist, in *this country especially*, well knows how to take advantage. How strange that the keen eyes of Luther and Calvin could not see this! That men who translated, studied, and commented upon the Scriptures, with a depth of penetration unrivalled among biblical scholars since the days of Jerome, Chrysostom and Augustine; nay, who in many points greatly surpassed those great men of the fourth century, should overlook a truth so obvious and so fundamental, that no pious day-laborer in the United States could be cozened into a doubt of it for an hour. Yet for maintaining that single truth in *express terms*, in the twelfth century, and in the sixteenth, Baptists were charged with "mysticism," "fanaticism," "sedition," "heresy," and "high treason." And the most celebrated reformers of the sixteenth century, conceded to the prince and the magistrate the very supremacy in ecclesiastical affairs they had so justly and earnestly denied to the Pope. It was as if the apostles, after solemnly disclaiming the authority of the high priest and Sanhedrim, had submitted the control of the Christian Church to Festus and Agrippa. As if they had ceased to be Pharisees, only to become Herodians! There is a blind veneration attached to the names of the reformers, that needs to be broken up, in order that we may more worthily honor their memory, and more justly estimate the man whose meek humility received at least one ray of heavenly wisdom denied to them. Great divines they were; and yet we do but speak the simple truth of history when we say, that not one of them comprehended the pure idea of the Church of Christ. They stumbled at the threshold. Alas, are our great moderns—our Tholucks, our Rankes, our Arnolds, our Maurices, any wiser? Has Chalmers abandoned even yet the old *principle* of church establishment? Has Whately cleared himself in *practice*, as he has so well done in theory, of Erastianism? Has Neander, or Milman, or D'Aubigne, notwithstanding the admitted peculiar, rare, and admirable qualities of each, comprehended the unalterable *spiritual constitution* of that Christian Church, whose history they have so long studied, and zealously sought to unfold? We ask these questions from the sovereign necessity of truth, and with unfeigned sorrow of heart. We speak as unto wise men. Judge ye what we say.

The principles of Menno, derived from the New Testament, equally forbid him to exercise his ministry without a lawful call; or to regard the call of a pope or a protestant prince as of lawful authority. He waited, therefore, the indications of the divine will in a more scriptural form. Dead with Christ to all worldly ambition, the shade of devout retirement was sweet to his soul. His entrance into the ministry, therefore, among the persecuted Baptists, was not a work of vain glory, or hot haste, or zeal without knowledge. It was a step on which hung weighty consequences, reaching far beyond himself, or his own times. The destinies of myriads of immortal souls were involved in it—as the event has shown. The whole matter was with him a concern of deep conscientiousness; and furnishes a most remarkable and edifying example. The account is too characteristic to be given in any other than his own words:

"Perhaps a year afterwards, as I was silently employing myself upon the word of the Lord, in reading and writing, there came to me six or eight persons, who were of one heart and soul with me; in their faith and life (so far as man can judge) irreproachable; separated from the world, according to the direction of the Scriptures; subjected to the cross of Christ; and bearing a hearty abhorrence, not only of the Munster, *but also of all worldly sects, anathematizings and corruptions.* With much kind entreaty they urged me, in the name of the pious who were agreed with them and me in one spirit and sentiment, that I would yet lay a little to heart the severe distress and great necessities of the poor oppressed souls, (for the hunger was great, and very few were the faithful stewards,) and employ the talent, which, unworthy as I am, I had received from the Lord.

"As I heard this I was very much troubled; anguish and fearfulness surrounded me. For on the one hand, I saw my small gift; my want of erudition; my weak and bashful nature; the extremely great wickedness, wilfulness, perverse conduct, and tyranny of the world; the powerful large sects; the craftiness of many spirits; and the heavy cross, which, should I begin, would not a little press me. On the other side, I saw the pitiable extreme hunger, want, and necessity of the devout pious children; for I perceived clearly enough that they erred, as the simple forsaken sheep when they have no shepherd.

"At length, after much prayer, I resigned myself to the Lord and his people with this condition. They were to unite with me in praying to him fervently, that should it be his holy pleasure to employ me in his service to his praise, his fatherly kindness would then give me such a heart and mind, as would testify to me with Paul, *Who is me if I preach not the gospel!* but should his will be otherwise, that he would order such means as to permit the matter to rest where it was. *For if two of you agree, &c.* Matt. 18: 19, 20."

As their entreaty continued, and his own conscience at last became satisfied of his duty, he gave himself entirely to the work, body and soul; determined by divine grace to conform all his ministry to the word of God, and commit himself to the divine protection amidst the deadly perils that environed him on every side. For at that time every Baptist was an outlaw, *as such*, in every State in Europe. Nowhere could they claim civil protection. Every where they were called "Anabaptists," and that name was then identified with the outrageous conduct of the men of Munster. It was the very year when that city was retaken by its military Bishop, and the bodies of the miserable leaders in the insurrection there, were hung up in iron cages on the tower of the cathedral. It was, as Mosheim himself observes, "While the terrors of death in the most dreadful forms, were presented to the view of this miserable sect, and numbers of them were executed every day, without any proper distinction being made between the innocent and the guilty." If the courage of Luther is celebrated for appearing at the Diet of Worms, supported by so many powerful friends, and under the safe conduct of the Emperor, what shall we say of the public appearance of Menno as a Baptist minister, under circumstances so desperate and appalling? Does all history present a more glorious example of moral courage?

This was in 1536, and it is a memorable year. It was the year Menno's celebrated countryman, Erasmus, expired at Basle, leaving as a legacy to posterity his last work, "On the Purity of the Christian Church," a comment on the fifteenth Psalm. It is the year that brought the innocent Anne Boleyn, Queen of Henry VIII., and mother of the great Elizabeth, to bleed beneath the headman's steel. It is the year that saw the flames of the stake kindle around the martyr Tyndall, at Villevorde in the Netherlands, and that heard his dying prayer, "Lord, open the eyes of the King of England." It is the year that Calvin, then a persecuted fugitive from Ferrara, first entered Geneva, afterwards so celebrated as the scene of his labors, and centre of his wide-spread fame.

From this period to the end of his days, that is, for the space of twenty-five years, Menno travelled from one country to another, under every conceivable difficulty, danger and hardship, preaching the kingdom of God, and winning souls to Christ. At what time he married we know not; but he speaks of his anxieties being increased by the sufferings of his "feeble wife, and little children." What a picture for the imagination is presented in these simple words! If ever a man's whole ministry was a living martyrdom, it was his. Yet it had glorious fruits. Even the "stately Mosheim" condescends to something almost like

praise, one-sided as he is, in narrating the facts. "East and West Friesland, (he says) together with the province of Groningen, were first visited by this zealous apostle of the Anabaptists; thence he directed his course into Holland, Guiderland, Brabant, and Westphalia; continued it through the German provinces, on the Coast of the Baltic Sea, and penetrated as far as Livonia. In all these places, his ministerial labors were attended with remarkable success, and added to his sect a prodigious number of proselytes. The success of this missionary will not appear surprising, to those who are acquainted with his character, spirit, and talents; and who have a just notion of the state of the Anabaptists at the period now under consideration. The nature of the doctrines considered by themselves, the eloquence of Menno which set them off to such advantage, and the circumstances of the times, gave a high degree of credit to the system of this famous teacher. And thus it was in consequence of the ministry of Menno, that the different sects of Anabaptists agreed together in excluding from their communion the fanatics who had dishonored it; in renouncing all tenets that were detrimental to the authority of civil government; and, by an unexpected coalition, formed themselves into one community."

To this great success, Menno himself alludes in what he calls his "forced apology," from which we have so often quoted. It was published in answer to the calumnies of Gellius Faber, in 1554. His modest words are peculiarly valuable, not only as characteristic of the man, but as revealing the real inmost character of the work accomplished, which the learned Lutheran does not seem to comprehend. "And through our feeble service, teaching, and simple writing, with the careful deportment, labor, and help of our faithful brethren, the great and mighty God has made so known and public in many cities and lands, the word of true repentance, the word of his grace and power, together with the wholesome use of his holy sacraments; and has given such growth to his churches, and endowed them with such invincible strength, that not only have many proud hearts become humble, the impure chaste, the drunken temperate, the covetous liberal, the cruel kind, the godless godly; but also for the testimony which they bear, they faithfully give up their property to confiscation, and their bodies to torture and to death;—as has occurred again and again to the present hour. These are no marks or fruits of false doctrine, (with that God does not co-operate); nor under such oppression and misery could any thing have stood so long, were it not the power and word of the Almighty. Whether all the prophets, apostles, and true servants of God, did not, through their service, produce the like fruits, we would gladly let all the pious judge."

All the peculiarities which distinguish the Mennonites from other Evangelical Christians in Europe, Mosheim justly remarks, flow from their views of the *Nature of the Christian Church*. Holding fast the great scriptural principle, that the true Church is a body of visible saints—they of course deny the baptism of infants; the use of force in religion; the authority of magistrates in the Church; capital punishments for heresy; the necessity of oaths and wars; the necessity of university learning for the ministry of the gospel, and the support of ministers by the State. Though offered such support by the present government of Holland, they have politely, but firmly, declined it. From first to last, they adhere to the voluntary principle—or in other words, to the pure and noble sentiments of religious liberty, taught by Christ and his apostles. In vain would Dr. Mosheim represent this, their fundamental principle, as "fanatical"—as the source of anarchy, turbulence, and sedition. Not only common sense, but the experience of the whole world, is against him. The opposite principle is proved to be the real fountain, from which have ever flowed the waters of strife and bitterness. The formation of national churches alone, accounts for the sudden check of the reformation in the sixteenth century, and the subsequent reaction in favor of Rome. Not long will these dead weights hang on the reviving piety of evangelical Europe. The earthquake of their overthrow is at hand. The prophetic finger is already upon the palace wall. The people of God will go forth from Babylon. The great principles for which Menno contended with such heavenly meekness, already rule the United States. Twenty-five years hence, they will rule the world. Then will Christ's spiritual kingdom come. The meek shall inherit the earth, and delight themselves in the abundance of peace.

The life and labors of Menno closed seven years after the date of the pamphlet above quoted. His ashes rest near the beautiful town of Oldelee, on the river

Trave, in the Dutchy of Holstein—a German Dutchy now belonging to the Kingdom of Denmark. Hamburg, the residence of our own Oncken, (the man who more than any other now living seems to inherit his spirit,) is but a few miles distant from the burial place of Menno. He died in peace, in 1561, at the age of fifty-five, at the house of a nobleman, who, moved with compassion at the sight of the snares daily laid for his life, generously took him, and several of his brethren, under his protection.

It may be well to remember, that five years after his death, the people of the Netherlands revolted from Philip II. of Spain, in consequence of the atrocities with which he endeavored to enforce over them the Decrees of the Council of Trent, and the Inquisition. Of the vast multitudes put to death by the ferocious Duke of Alva, "a great proportion, (says the *Encyclopædia Americana*) were Anabaptists." The republic of Holland, which sprang from that glorious revolution under William I., Prince of Orange, was the first State in modern times where the Baptists, under the name of Mennonites, received a legal toleration. It was with difficulty, however, that even "the Father of his Country" could overcome the resistance of the clergy to this noble feature of the new Constitution. To a descendant of the same illustrious family, William III. of England, the Baptists of that country are, under God, indebted for the same blessing as we in this country are, to Washington. Thus 1579, 1689, and 1789, are eras in Baptist history, not to be forgotten. In 1830, the Mennonites in Holland amounted to 115,000. This government return, we presume, includes the whole Baptist population. The members of the churches in 1821, nine years before, were reckoned at 30,000. Their total number in other parts of Europe is greater than in Holland. They are described by two distinguished writers of the Dutch Reformed (Presbyterian) Church, in 1819, as "certainly the most pious Christians the Church ever saw, and the worthiest citizens the State ever had." This testimony was published on the spot where they are most numerous and best known, and should outweigh all injurious insinuations to the contrary.

The writings of Menno, chiefly in the Dutch language, were published at Amsterdam, in one folio volume, in 1651. A copy, we believe, is in the Library of the Newton Institution. It is singular that we have no more of them translated into English. We hope our Professors at Newton will favor us with a selection, at least. It is no credit to us as Baptists, that we have suffered them to sleep so long in oblivion.

We shall not attempt here to sum up the character of this great reformer. We leave that noble task to some future competent biographer. The character of his labors more resembles those of Whitfield and Wesley, than those of the other reformers of his time; yet it seems to us he is before them all in purity, meekness, and self-sacrifice; in consistency and prudence; in heroic, yet humble zeal. Indeed, of all the illustrious names recorded in church history, for the last six hundred years, we know of none superior to his. Others may think differently. But for ourselves, taking all the circumstances of his times into account, we know of none whose place in heaven we should prefer, to that which his faithful Lord has marked out for MENNO SIMON.

[NOTE.—The medallion portrait of Menno, at the head of this article, is derived from a Dutch translation of the celebrated History of the Reformation by Seckendorf. It appears there in company with very many other medals commemorative of the leading Reformers. As this Dutch version of Seckendorf was published in Holland, the native country of Menno, it may be presumed, that the head was derived from some authentic portrait. Our artist has preserved the exact size of the original.]

BOOK NOTICES.

Mr. Carter has done a noble service in bringing out so perfect, various and cheap editions of D'Aubigne's History of the great Reformation. The fourth volume, in three or four different styles and prices, and the complete set, either in one handsome 8vo volume for a dollar, beautifully bound, or his fine edition in four volumes large 12mo, are all that could be desired. A thorough review of the work may soon be expected in our pages.

"Housman's Life and Remains," from the same publisher, is an attractive 12mo volume, embellished with a beautiful portrait. It is a valuable specimen of the biography of an evangelical Churchman, the friend and associate of Simeon, Wilberforce, and that class of Low Churchmen, who adhere to the Establishment, notwithstanding its persecuting, exclusive, and formalist tendencies. The spiritual, humble, devoted character of such a man, stands out in bright relief from so dark a ground. We commend the volume to the perusal of our readers.

The principal publication of the month is a *twelfth* edition of "Dwight's Theology in four 8vo volumes, by the Harpers." It would be superfluous for us to praise this work, after the wide and enduring fame it has secured on both sides of the Atlantic. The recent reprint will be sure to meet an extensive circulation from its attractive neatness and cheapness.

"Mill's Logic," by the same publishers, is the *ne plus ultra* in that science. Why should not all ministers make themselves familiar with it, and avoid the fallacies which it so clearly points out?

The VIII. and IX. Volumes of Harper's New Miscellany, contain "Parrots' Journey to Ararat," with an extensive map and other illustrations; and "Remarkable German Criminal Trials. While this latter volume is sure to have readers enough,—for to a numerous class there seems to be nothing more inviting than incitements to this species of morbid appetite,—the former cannot fail to present attractions of a more healthful character, which will abundantly reward the researches of the most persevering study.

"Zumpt's Latin Grammar," by the same publishers, brought out with valuable additions by Professor Anthon, cannot fail to attract and reward the attention classic scholars.

The American Tract Society have issued, in their accustomed neat, attractive, and economical form, three valuable 12mo volumes. 1. The *Ten Commandments*, by Bishop Hopkins, who lived, wrote, and preached

with great and deserved celebrity near two hundred years since. This exposition of the decalogue, is reckoned one of the best and most useful of his treatises. 2. Flavel's *Method of Grace*, an appropriate sequel to the *Fountain of Life*, by the same author. This valuable treatise will be new to most American readers, and is deservedly held in high estimation. 3. A *third edition* of the *Memoir of Sarah L. H. Smith*, by Dr. Ed. Hooker, has at length been issued by this Society. We have read and admired this book, and rejoice to see it added to the standard volumes destined to so wide a circulation.

Two valuable 18mo volumes, from the same source, have also been received, viz., *Anecdotes for the Family and the Social Circle*—a very attractive and useful book : and *Emily Maria*, a true narrative.

MONTHLY RECORD.

RELIGIOUS ANNIVERSARIES.

Our last No. should have contained a notice of the Anniversary of **THE AMERICAN BAPTIST PUBLICATION SOCIETY**, to be held in the *Samson Street Church*, Philadelphia, Wednesday, the 29th of April. The Annual Sermon in its behalf was to be preached in the same place, the preceding evening, by the Rev. Dr. Fuller of South Carolina, or his alternate, the Rev. Dr. Howell of Tennessee. As this No. goes to press unusually early, the above may be seasonable still for most of our readers.

It is understood, also, that an adjourned meeting of the Publication Society will be held, if deemed requisite, during the week of the meeting of the *Missionary Union* in Brooklyn, about the 20th of May—and perhaps also, for the sake of even-handed justice, another in Richmond, Va., the first week in June. Such adjourned meetings, if held every year, both North and South, will have, we trust, the salutary effect of making known the laudable plans and accomplishments of this truly important Society.

THE AMERICAN BAPTIST HOME MISSION SOCIETY, will celebrate its Fourteenth Anniversary in the *First Baptist Church*, Brooklyn, Wednesday afternoon and evening, the 13th instant.

Anniversary Sermon before **THE AMERICAN AND FOREIGN BIBLE SOCIETY** the following evening, Thursday, May 14th, in *Broome Street Baptist Church*, New York, by Rev. Dr. Fuller of South Carolina, or Rev. Baron Stow of Boston. *Ninth Anniversary* of the Society in the same house the following forenoon.

THE BAPTIST GENERAL CONVENTION will hold an adjourned meeting in the meeting-house of the Pierrepont Street Baptist Church, in Brooklyn, N. Y., on Tuesday, the 19th of May, at ten o'clock, A. M.

The Board of Managers of the Baptist General Convention will hold its Annual Meeting at the same place, on Wednesday, the 20th of May, at ten o'clock, A. M. The Annual Sermon will be delivered by the Rev. George W. Eaton, D.D., of Hamilton, N. Y., or by his alternate, the Rev. William Hague, of Boston.


The first meeting of **THE AMERICAN BAPTIST MISSIONARY UNION** will be held at the same place, on Thursday, the 21st of May, at ten o'clock, A. M.

The anticipated presence of an unusually large number of our endeared missionary brethren, who will participate in the interesting services of this occasion, ere they hasten back to the wide and ripe fields which now invite them; and the absence of those painfully exciting topics which have more or less marred the peace of our convocations for some years past, may reasonably be expected to draw together an unusually large attendance on these occasions. May we not hope, also, that much fervent prayer will be offered for the presence and blessing of the Master of Assemblies—our precious Redeemer, for whose honor we are to meet, to deliberate, and act? O, if all will come up to these holy festivals, with the deep, abiding confidence of their dependence on his favor, all will be well.

We shall endeavor to collect, and present in our next No., the full and accurate report of the best of the sayings and doings on these occasions, which our limits will allow. Our monthly sheet is already regarded as **THE ANNUAL REGISTER OF BAPTIST INTERESTS**, and no pains shall be spared to make it a worthy **MEMORIAL** of whatever is most interesting and important in the passing history.

A careful examination of our numerous and valuable exchanges, indicates an improving and healthful state of religious interest and progress, in different parts of our country—and in Canada and Nova Scotia also.

Our expected files of British magazines have for some time failed.

 Let no reader of the Memorial fail to do justice to the able article on Menno, in this number. It will repay careful study.

STATISTICAL.

STATISTICS OF BAPTISTS OF NORTH CAROLINA, FROM
LATEST DATE.

<i>Associations.</i>	<i>Origin.</i>	<i>Churches.</i>	<i>Ministers.</i>	<i>Baptized.</i>	<i>Total.</i>	<i>Clerk and Post Office.</i>
Abbott's Creek	1815	11	4	3	367	Joseph Davis, Abbott's Creek
Bear Creek	1831	9	4	4	225	Robert Jones, Cabanus Co.
Beulah	1834		7	181	681	George W. Purify, Chapel Hill
Big Ivy	1829	16	16	85	594	Lewis Palmer, Ivy P. O.
Brier Creek	1821	17	22	45	684	James Martin, Brier Creek
Cape Fear	1805	45	27	301	3742	Haynes Lennon, Big Swamp
Chowan	1806	42	33	332	6433	S. J. Wheeler, Murfreesboro', N. C.
Council	1836	4	2	9	155	Allen Whitfield
Catawba River	1826	15	8	18	305	Thomas Carleton, Perkinsville
Contentnea	1830	17	5	21	551	Ichabod Moore, Saratoga
Country Line	1806	21	19	36	1314	S. J. Chandler, Ebenezer
Fisher's River	1832	13	7	3	273	Henry Steele, Little Yadkin
Flat River	1794	17	9	318	2118	T. B. Barnett, Abram's Plains
French Brood	1807	15	12	256	779	Luke L. Branson, Burnsville
Green River	1841	23	12	78	1022	J. C. Grayson, Golden Grove
Kehukee	1771	40	16	92	1304	Jos. D. Biggs, Williamston
Lewis Fork	1836	17	9	33	727	R. L. Steele, Harper's Store
Liberty	1832	12	10	65	595	Azh. Williams, Reed's Cross Roads
Little River	1829	20	12		400	J. H. Kennedy, Smithfield
Mayo	1809	8	6	24	461	William Fewall, Madison
Mountain	1790	21		39	1109	R. McMillan, Jefferson
Pee Dee	1815	14	11	162	1222	A. N. Nicholson, Bostick's Mills
Raleigh	1806	26	25	195	2911	S. P. Norris, P. M., Holly Springs
Salem	1838	16	7	71	661	J. Brevard, Fairview
Sandy Creek	1751	23	14	163	1668	N. Richardson, Temperance Hill
Fur River	1831	16	12	272	1302	T. J. Pitchford, Warrenton
Three Fork	1841	13	11	54	646	R. Gentry, Jefferson
Tuckasiege	1829	18	10	18	467	G. F. Caler, Franklin
Union	1844	32	33	225	2728	R. McNabb, Kenansville
Valley River	1840	17	11	105	460	James Whittaker, Jamesville
White Oak		16	8	16	387	Robert Amans, Anslow Co.
Yadkin	1790	15	12	48	650	A. W. Martin, Hamptonville
Freewill Bapts.		56	45	592	2937	

[From the London Baptist Magazine.]

SCENE IN A DESERT.

Over a burning Indian plain,
A missionary sped;
The noon-ray fell like fervid rain,
Down on his fainting head.

No dwelling east a kindly gleam,
Athwart the cheerless waste;
But on beneath the melting beam,
The traveller passed in haste.

Till where a giant palm-tree shade,
Made pleasant coolness round,
Awhile his hurrying foot was stayed—
What hath the pilgrim found?

Has a clear fountain sought the day,
With friendly smile and tone?
No; but outstretched a Hindoo lay,
In the last strife, alone.

Alone! no mother's gentle breast
Pillowed his dying head;
No weeping household circle pressed,
With farewells round his bed.

But far, oh, far from hearth and bower,
Where erst his smile gave light;
How shall he meet the Strong One's power,
In such unequal fight?

Alone! where shall the spot be found
Where mercy is not dealt?
Beside him, on the fervid ground,
The Missionary knelt;

And whispered in the sufferer's ear,
With accents kind and low,
"Thou 'rt passing, brother, from our sphere,
What is thy comfort now?"

Quick at the words his glazing eye,
Forth from its dewy brow,
Seemed with the wonted ecstasy
Of health and youth to glow.

And while the life-tide seemed to run
Fresh through each withering vein,
He shouted, "Christ, the Father's Son,
Has washed me from my stain."

No more; nature her strength had riven,
While faith renerved his tongue;
Swift soared the ransomed soul to heaven,
To join the blood-washed throng.

And bending o'er the senseless dust,
That cold and stone-like lay;
Did not that man of God gain trust,
To triumph on his way?

THE
BAPTIST MEMORIAL
AND
MONTHLY RECORD.

VOL. V. NEW YORK, JUNE, 1846. No. VI.

[For the Memorial.]

ETCHINGS OF THE ORIGINAL CHRISTIAN CHURCH.

NO. IV.—THE ADMINISTRATION OF CHRISTIAN ORDINANCES.

"Then they that gladly received the word were baptized; and the same day there were added about three thousand souls. And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers."—*Luke's Second Treatise to Theophilus, Second Chapter.*

If our readers have looked with any interest at the pictures of this primitive Church, in their meetings for prayer, for preaching, and for the instruction of inquirers, they will be likely with no less interest to study the delineation which the sentences above quoted furnish—brief indeed, but still clear and definite—of the administration of ordinances. Scarcely any one thing has furnished occasion of more dispute than this question regarding ordinances. While it is far from the intention of the writer of this article, to treat the subject in a polemical or disputatious manner, some parts of the discussion may almost of necessity assume somewhat of that appearance.

- To show as clearly as possible what was the primitive practice in reference to the ordinances, and inquire incidentally, how far the modern practice adheres to this divinely exhibited model, or departs from it, and to endeavor to render the whole subservient to the instruction and improvement of those who desire to walk in the old and heaven approved paths, will be the steadfast object.

What and how many ordinances were recognized by the primitive Church? Whom did they regard as the proper subjects of these ordinances? What was their method and order in their administration? If these inquiries can be satisfactorily answered, the path of duty will be plain for us to follow.

What are, strictly speaking, the ordinances of the Christian Church? Ordinances pertaining to the ritual of worship, must combine in themselves these two elements, an institute of

divine authority;—since it is evident that none but the Head of the Church can prescribe the fundamental principles or observances made obligatory upon the churches. Minor regulations, for the mutual convenience of the members, are not reckoned ordinances. At what hour of the day or evening the church shall meet, and all such subordinate matters, though important for them to understand and adhere to, are properly left to their decision, and hence are not divine ordinances. Again, by common consent, this term ordinance seems to have been generally confined to that which is ritual, rather than moral.

A *rite* may be defined, as that act which rests its obligation on positive prescription, rather than on any natural fitness which the nature and relation of things points out. This lays the foundation for the distinction between moral duties and ritual observances. The former would have been binding, without any express command: the latter are equally binding only when the will of our divine lawgiver is specifically made known concerning them.

To the above definitions and distinctions, may properly be added, that a church ordinance seems to imply something which is in some sense common to all the members of the church, not confined to its officers, as ordination, or preaching, or to offenders, as excommunication.

Within these clearly marked limits, we shall probably find that the primitive Church practiced as ordinances, *her own peculiar ordinances*, only the two which are mentioned in the extract at the head of this paper, viz. *baptism*, and *the breaking of bread*. Various other religious observances, as prayer, reading and hearing the word of God, singing psalms and hymns and spiritual songs, occasional fastings and thanksgivings, they held and practiced in common with the devout before the gospel church was instituted. But the two above named, seem to stand out as the peculiar signature of the Church of Christ.

The first has a very uniform designation: the second is variously named in the New Testament, and in our own times. If we determine to adhere to the scriptural phraseology, no doubt the most proper name is that here given, "the breaking of bread." This occurs at least half a score of times, with evident reference to this ordinance. It is probably called "the Lord's supper," once; "communion," once, 1 Cor. 10: 16, 17, where it obviously refers to union and communion with Christ,—but not, except indirectly and impliedly, to communion with each other, which last, or secondary idea, seems in most minds to have supplanted the primary. "Sacrament," from the Latin word *sacramentum*, an oath, is never used with refer-

ence to this ordinance in the New Testament. It may be known that the Romish church always gives the unscriptural designation of *sacrament* to both of these ordinances; and also adds five more, under the same name, viz. *confirmation*, *penance*, *extreme unction*, *ordination*, and *marriage*. The first three of these are believed to be unauthorized additions of men. The last two, are not properly *Church* ordinances, since ordination pertains only to a small part of the Church, her ministers, and marriage extends far beyond its limits. The disposition of many semi-protestant churches to symbolize more or less with Rome, in her nomenclature and perversion of ordinances, is no less obvious, than it is derogatory to their regard for scriptural precedent, and the honor of our divine lawgiver, and only rightful Head.

The question sometimes raised, whether even baptism can properly be considered a church ordinance,—since it is uniformly required before membership in a Christian Church,—must be regarded as rather nice than wise. It is undoubtedly the duty of the churches, to see to it that this ordinance be properly administered to those who worthily seek admission into them. Nor, if we adhere to the primitive model, can any claim membership, or the privilege of communion, unless they have been baptized. The tenacious sticklers for the line of unbroken succession, in the administrators of baptism, will find their claims poorly sustained by any scriptural authority. The question of, “who baptized you?” seems never to have been asked in the days of the New Testament history, except by some heresiarchs, and troublers of the church, whom Paul rebukes, and thanks God that no more could lay claim to its administration from his hands. Except the incidental mention of the few he had baptized, and the administration by Philip the deacon, in a single instance, the records will be searched in vain for precedent or authority on this subject. Nor does all the early history of Christianity furnish a single syllable to controvert the emphatic declaration of the learned Mosheim, that “At first, all who were engaged in propagating Christianity, administered this rite: nor can it be called in question, that whoever persuaded any person to embrace Christianity, could baptize his own disciples.”

How absurd it appears for anti-prelatical Baptists, to symbolize with the perverters of ordinances, and even go beyond Rome herself, in attributing peculiar sacredness to the incidental, immaterial, and perfectly unscriptural question, “who baptized you?”

The proper subjects of church ordinances, are specified in various ways with great carefulness and particularity. They are described in the record before us, as “they that gladly

received the word" which had just been preached to them,—a very pertinent description of genuine faith. It is not said, "they and their children, with the servants born in their house or bought with their money," as was the law of the national rite of circumcision; but simply and only they that gladly received the word. Nor is there any evidence in the Bible, that there was one admitted to either of these ordinances, who did not possess faith, and the cordial reception of the gospel. I could prove this by a hundred admissions reluctantly drawn from those who would be glad to believe otherwise if they could. With this perfectly agrees the scope of the great commission, to disciple and baptize all nations; and the sub-joined declaration, "he that believeth and is baptized shall be saved." Where is there a word of address in the Scriptures to *baptized unbelievers*? On the contrary, the uniform declaration is, "as many as have been baptized into Christ, have put on Christ."

But will it be said, Little children were certainly brought to Christ? Yes, but "Jesus baptized not," and he never required others to baptize such. But again, are there not four households mentioned as baptized? Yes, and of whom did they consist? That of *Stephanas*, are expressly said to be such as addicted themselves to the ministry of the saints. Of *Lydia* we know nothing particular, whether she had either husband or children, young or old; but it is incidentally mentioned that the Apostle entered into the house of Lydia, and "comforted the brethren." In case of *Cornelius*, who had called together his kinsmen and near friends to hear the preaching of Peter, "the Holy Ghost fell on all them that heard the word," and this induced Peter to command them to be baptized. While in reference to the *Jailor*, the testimony is if possible more express, that he "rejoiced, believing in God with all his house." How triumphantly is this hypothetical argument removed by positive, incidental evidence.

It is worthy of distinct notice, that the same requisitions are made for the one ordinance, as for the other; nor can a title of scriptural authority be adduced for debarring those properly baptized, and who continue to walk worthily as dear children, from all the rights and privileges of members in the church, and of course from the table of the Lord. Join to this, the express requirement, again and again stated, believe and be baptized, repent and be baptized, be baptized *every one of you* [i. e. the subjects of instruction, of faith, and a new obedience, *not every one of you with your unconscious babes*]. In the declaration that "baptism is the answer of a good conscience toward God," it is of course fully implied that an unconscious babe can have no part.

How widely many of those who profess to be guided by the maxim of Chillingworth,—*the Bible, and the Bible only, is the religion of Protestants*,—have departed from its express teaching, by extending the initiatory ordinance, to those who have neither part nor lot in this matter; and how fearfully corrupting and disastrous has been this perversion, both to the churches and to the world around, deserves to be held up to the view, and rung in the ears, and pressed upon the conscience and heart of all evangelical denominations. Till this “pillar of Popery” be removed, the colossal temple of abominations will not be demolished. May the Lord hasten it, and all who love the purity and prosperity of his churches, shall say, Amen!

The *order*, and *manner* of administering these ordinances, comes finally to be considered.

We have seen that a profession of faith, or that which satisfactorily implied it, admitted to the ordinance of baptism. By this act most probably, but perhaps by a separate act or vote of the church, the baptized were added to it, and thenceforth continued in the regular observance of the other ordinance, the breaking of bread, which the Saviour had instituted as a memorial of himself, a showing forth of his death until he come. There is no evidence in the Bible that this *order* was ever set aside,—either on the ground that there was not a natural and proper precedence of the one to the other,—that each and all should first put on Christ, before walking in him,—should first be washed before sitting down at his board;—or on that other most lax and untenable ground assumed by some, that ignorance or misconception had led certain individuals to neglect the first, while they still lay claim to the last. If *close* adherence to this plain, and fundamental rule of the Scriptures, subjects us and our churches to the vituperation and obloquy of our neighbors, let us bear it patiently, rejoicing that they find no worse thing to say of us, than that we tenaciously adhere to the divinely authorized pattern. The time will come, when they will be ashamed and humbled, for the attempt to stigmatize us, as narrow minded bigots, as unduly assuming our superiority, because in carrying out our Lord’s Will, we are scrupulously governed by the directions of his Testament. “The very head and front of our offending, hath this extent—no more.” And yet for this, we are daily branded as schismatics and sectarians of the most unpardonable kind; the welkin rings, and the press groans with the abortive attempt to make us odious, as the abettors of *close communion*! Let those who complain, only show us that they are scripturally baptized, and most welcome shall they be made to come and sit down with us at the table of our

Common Lord. But while they strive so earnestly to divert attention from the only real point of difference between us,—What is baptism?—by a senseless prating against our adherence to the law which they profess to follow in regard to communion, can we fail to discover the motive which actuates them? Or would it be uncharitable to ask them, whether they are not aware of using a disingenuous artifice, to divert attention from their own weak point?

The manner of administering these ordinances, especially the first, in reference to which there has been most dispute, seems sufficiently plain, as from the very nature of the case might have been anticipated. For it is an external act, easily susceptible of definition in such a language as the Greek, signally discriminating and exact as it is universally allowed to be in reference to all external things. That the word *baptize* means to immerse, to dip, to plunge, is stated in the clearest and strongest terms by all the most respectable authorities. The Greeks, who ought to understand their own language best, have always understood this to be its meaning, and have practiced accordingly. So did the Latin and other occidental churches for centuries, as their expensive baptisteries for immersion still testify. Such is the only form agreeing with the places resorted to for this ordinance,—as the Jordan, and Enon, because there was much water there; and the actions described,—as going down into the water, and coming up out of the water: and especially that figurative allusion which strikingly exhibits what was done in baptism, as being buried with Christ. It is difficult to see how any thing can be made plain, if this is not. Nor was there ever any difficulty, in finding ample conveniences for immersion, wherever men live, in city or country, from the equator to the polar circles.

So also the manner of the breaking of bread—if we would adhere to the model which inspiration has furnished—would settle the question at once and forever against the Popish worship of the host. In instituting this blessed ordinance, Christ did not take bread and wine, and, elevating them before the people, say, this is my body and my blood, therefore worship them—or kneel to them in semblance of worship. But as he was sitting at meat, he took bread and blessed it, and said, take eat, this is (or represents) my body broken for you; this do in remembrance of me. So afterwards of the cup, emphatically enjoining with striking adaptedness to meet and rebuke the withholding of the cup from the people, and engrossing it by the priests alone, as Romanists do, “drink *ye all*, of it.” How some churches, professedly Protestant, can still assimilate to the mother of abominations, so far as to insist that *communicants shall kneel* to receive the eucharist, is one of the mon;

strous inconsistencies, which were *not* left behind, in coming out of Babylon.

Two other subordinate questions of some interest may here be raised—Did the primitive Church require any term of probation or trial, before welcoming professed disciples to the ordinances and membership; and second, any acquiescence in a proposed creed or formula of faith and practice? Now if both these questions must be answered in the negative, it certainly is incumbent on those practising or advocating something different, to give a valid reason for such a departure from an authorized model.

In mere circumstantialia of this kind, nothing like express prescription was to have been expected; and in applying any early example to our different circumstances, care should be taken that the very points in which we need guidance, are so nearly similar that we may safely argue from one to the other. It is not by any contended, that it is *always* necessary to insist on the probation of one who may desire to be baptized, and join the church. There are individuals in such circumstances, as would make it eminently proper to be baptized immediately on their professed conversion. That this was the common practice in apostolic days is very probable. The very act of professing one's self a disciple furnished then a fiery ordeal to test the genuineness of the professed subjection to Christ, which in our greatly altered circumstances, it is obvious, we now have not. To any farther delay than is requisite to ascertain, as far as human wisdom and faithfulness can, the genuineness of the professed conversion to Christ, the spirit of the New Testament examples is opposed. More than this cannot be rightly claimed for them. So also of creeds and confessions. There were *then* no rival sects, each professing to be *the true church*, and that all others were false. In our altered situation, with all the variant opinions of what the Bible teaches on the most simple and fundamental principles, and with the clear injunction to members of a church to be joined together in the same mind and in the same judgment, what rational objection can there be, that those who voluntarily covenant to unite in a church should say to one another, and to the world, that they believe the Sacred Scriptures teach such and such important truths? Where creeds are held thus subordinately to God's word, they may certainly be harmless, and most of our churches by adopting them, seem to have declared that they regard them useful. This, however, is not the case with all. Some of our most respectable churches have always repudiated the use of any creed, but the Bible. Nor has the adopting or rejecting such symbols of faith, been

held a matter of sufficient moment to mar the fellowship of those holding the one Lord, one Faith, and one Baptism.

Were not this article in danger of undue length, it would be pleasant and appropriate to append to it the consideration of some of the *practical uses* of these church ordinances. They can only be named here, without the attempt at expanding them into their appropriate magnitude. Look at them, 1. as a test of obedience, 2. a development of love to Christ, 3. significant of separation from the world, and deadness to it, 4. as an emblem of purity, and 5. an incitement to holy and loving unity of the followers of Christ. Planted *together*, in the likeness of his death, and sitting *together* at his table, they being many are one in him, for they are all partakers of *the one loaf*.

Nor can I close this paper without a word or two of *caution*; lest the best things by perversion become the worst. See 1 Cor. 10: first twelve verses. Christ has instituted but two simple ordinances, to indicate to us that the religion he established was spiritual rather than ritual; and the early and wide perversion of even these, ought to awaken our gratitude, that they were not more numerous.

Again, we have need of caution, lest our adherence to the more scriptural form and design of these ordinances, be allowed to alienate us unduly from Christian brethren for whom Christ died. Let our motto ever be, whereto we have attained, we will walk by the same rule, we will mind the same things—while most heartily we pray, peace be on all them who love our Lord Jesus Christ in sincerity. Adhering to these counsels and cautions, we may reasonably hope for a recurrence of the scenes of early days, and as believing multitudes of men and women take up their cross and follow that Divine Redeemer, whose foot-prints they love to trace, they will constrain a hitherto unbelieving world, to yield themselves to the allurements of their example.

OMICRON.

[A small body of early Baptists, called THE COLLEGIANS OF RHINSBURGH, are thus described in a veritable history, not generally accessible in this country.]

A curious account is given in Picart's voluminous work on the Ceremonies and Religious Customs of the various Nations of the Known World, (an English translation of which was published in 1737, in six volumes, folio,) of a people called Collegians, who were accustomed in the seventeenth century to meet twice a year at Rhinsburgh, near Leyden, in Holland. When they had assembled, two discourses were delivered, "the first," says Picart, "on the Lord's supper in general, and the death of Christ in particular; the other explains the motives

of their meeting in that village, to unite themselves like Christians and brethren without distinction of parties."
"They deplore the evils which flow from schisms: 'Is it not much better,' says a Rhinsburgian teacher, 'to admit every Christian who believes the scripture, and endeavors to live up to its rules, according to the law of Christ? We therefore invite them all to take the communion with us, without minding the odious appellations with which they are bespattered, and without giving any room in our souls to that gall of bitterness which most men look upon as a proof of their zeal for the doctrines of Christ.' These and such discourses being ended, they perform the communion service, in the same manner as the Calvinists. The alms collected from the faithful are deposited in the hands of the Secretary of that village, who gives a receipt for it, and distributes it to the poor of Rhinsburgh. This solemnity is concluded with a discourse by way of thanksgiving to God; and next morning they take leave of one another, with mutual exhortations to perseverance in the true religion and faithful service of God. All may speak, teach, or administer the communion; yet these functions are generally performed by people who beforehand are prepared, and sometimes appointed to do it.

"Next to the Lord's supper," continues Picart, "the only remarkable ceremony of these sectaries, is their baptism; of which, one of their own members gives the following account: The candidate for baptism makes publicly his profession of faith on a Saturday in the morning, before an assembly of Rhinsburghers, held for that purpose; a discourse is pronounced on the excellency and nature of baptism; the minister and candidate go together to a pond, behind a house belonging to the sect (we might call it a *hospital*, since they receive for nothing those who have not wherewithal to pay their reckoning at the inns). In that pond the neophyte, catechumen, or candidate, is baptized by immersion; if a man, he has a waistcoat and drawers; if a woman, a boddy and petticoat, with leads at the bottom, for the sake of decency. The minister, in the same dress as the men wear, is also in the water, and plunges them in it, pronouncing, at the same time, the form used by most Christian communions. This being over, they put on their clothes, go back to the meeting, and hear an exhortation to perseverance in complying with the precepts of Christ. A public prayer is said, and canticles or psalms sung."

Rhinsburgh being too far for the Frieslanders of the same sentiments, they met annually to partake of the Lord's supper at Lewarden.

[An engraving representing the baptism of these Collegians, taken from Picart's work, is now exhibited in the Baptist Library, at Moorgate Street, London.]

THE SICK ROOM OF THE MISSIONARY.

[The following article, transcribed and forwarded with the subjoined remarks, by a beloved brother now on heathen ground, we have slightly abridged. It appears to have been occasioned by a preceding review, some of whose positions it controverts.]

First, as to the general unhealthiness of the climate of India. That a tropical clime cannot be so salubrious to our northern constitutions as that of the temperate zone, we shall not have the temerity to deny. But by avoiding exposure to the extremes of temperature, and by such modifications of it as we may effect, much may be done towards rendering India a land in which we may live with considerable comfort, and labor with considerable energy. High feeding and rash exposure, the grand evil of our earliest predecessors in India, are not so common now, and ought not to be known at all as characteristic of missionaries, and indeed are not, so far as my knowledge extends. Our poverty is, ~~one~~ a good guarantee against the first, and I should hope our sense of duty will suffice for the second. Still, more of quietness and repose of character might be cultivated with advantage, as also a contraction rather than an extension of our wants, and when practicable, a delegating to others what is not essentially ministerial in our employments. These thoughts may to some seem but distantly connected with the subject of preservation of health, but I think experience will decide they enter deeply into the question. They have to do with that calmness and evenness of spirit, which, more than aught else in India, is the condition of good health. Matters of a secular nature, which are foreign to our special object, and bring us into collision with the worst part of the native character, have a tendency to irritate, and consequently to injure. It would be well to familiarize our minds with the personal habits and conduct of our blessed Master, so far as they may be learned from authentic sources—well both for ourselves and our work.

I will add a few statistical items, which I apprehend may, without a great discount upon the Indian climate, be compared with the life and labors of a similar number of ministers in England, and especially in America, substituting reasons of suspension from active labor at home for the foreign missionary's furlough.

I am a missionary of upwards of twenty years' standing, and since I have been in the field, there have been sixteen other brethren associated with me. Of these, two have died, one an older laborer, after nine years' active service, and the other a youth, cut down at the close of his first year. The first was, in fact, of a consumptive family, and gave indications

of being diseased before he came to India; the other was remarkably predisposed for diseases, such as usually prove fatal in India. In twenty-three years, sixteen brethren have entered the field from England and America. Two, after nine or ten years' labor, had to receive a furlough, and returned, making upwards of twenty years' service. Three, after three or four years' labor, have returned, and are laboring at home. One, after seven years' labor, remains in India, in another department, in good health. One has returned to England quite well. One, after five years' labor, has taken a furlough, and is returning to his post; and one, after the same time, is undecided about returning on his wife's account. Eight brethren still remain in the field. It will then be seen, there have been two deaths out of sixteen laborers in twenty-three years.

The *second* point on which the sentiment of the reviewer needs modification, is that of the aspect presented by the sick room in India. All that he has said is true, but it is not the whole truth. What is my own sick room? for it is to facts we must appeal. My one storied house contains four apartments, besides the corner rooms in the verandah. My sitting-room and bed-room opening into each other, have a southern aspect, while the entrance is at the west. Along this southern front stretches my garden, with the rose-bushes still in full bloom; close up to the verandoh, the honey-suckle climbing gracefully over its trellis; the passion flower of three kinds flourishing luxuriantly at a short distance, but full in sight; the petunia, white and red; the carnation, the China rose, Indian pink, holloyhock, several varieties of lily, tuberose, Michaelmas daisy, variegated laurel, hilietrope, &c., &c., all blossoming just before me. Farther back are the graceful carcarina, parkinsonic, chompa, jamrool, and farthest off the plaintain. These are intersected with beautiful creepers and convolvuses too numerous to mention; and all this within an enclosure of half a bigah. Farther off are the school premises, with their busy inmates, the chapel,* and other mission buildings, while to the west, far away, the dark blue hills crown all: over my garden, a fresh breeze from the ocean blows from early afternoon till near sun-rise next morning. Now is this all to go for nothing? as though in England only cheerful scenery could be found.

But let us come within doors, and enter the sick man's room. I have a bed as good as I wish, and as convenient, with linen whiter than England can boast. I have sofas at small cost, on which I can change my position. I have a bathing room, with conveniences at hand not often found in England. A kind and skilful doctor visits me night and morning. By my bedside at all times is a faithful affectionate wife, occasionally re-

lieved or assisted by an adopted daughter. The sympathising note is coming continually, and as soon as I am able to see friends, one and the other calls to chat a pleasant half hour. Nor are the welcome presents wanting, of such things as it is deemed a sick man may need or use. True, I have native servants, but they have, with all their defects, many good and useful qualities. Nor is the pleasant book, or cheerful picture excluded from my dwelling. The weather is indeed hot, and the parching fever most distressing, but a willing little girl fans me with a bunch of peacock's feathers, affording as much air as I can bear, and the grateful soda draught comes now and then, refreshing as the water of life. And sweeter still is it to me to hear the native Hindoo female read from the book of Psalms, in her own tongue, the holy thoughts of David in his affliction. I am putting down facts as they occur to me, and I might add many more, but there is enough to show that a sick-room in India is not all desolation.

This, be it remembered, is but a sketch of a very humble dwelling, which any man with a hundred rupees a month may command. What then, may, or ought to be, the description of the rich man's abode? The instance selected by the reviewer is not a fair specimen. Doubtless many similar or worse scenes may be found among bachelors in England, London especially; and when depravity is added to this state of single discomfort, the picture may become truly appalling. If, therefore, we would form a true idea of the sick room in India, other and far more favorable instances than those selected by the reviewer must be brought forward.

I think that we may fairly conclude that India is not all barrenness, and that an Indian sick room is not necessarily of all sick rooms the most miserable. To the native of the soil, or the European born here, having his kith and kin around him, and his earliest associations blending with his Indian home, it may indeed afford comforts such as few lands can yield. It is then to other considerations we must refer, as the source of those feelings peculiar to the English in India; and this brings me to the *third* point in the review I wish to notice.

Far be it from me to deprecate the love of home, "sweet home." Twenty years of exile have not damped my ardent love to the land of my birth. How often am I ready to attempt something poetical, in order to embody my yearnings over the scenes of my youth.

* For those who live in the neighborhood of the Ganges, how pleasant and beneficial is a trip on the river to the convalescent, and how comfortable is the accommodation afforded by the nicely built pinnace or budgerow.

Oh England, far, fair, distant isle,
Though long a wanderer from thy strand,
Nor time nor distance could beguile,
My heart from thee, my native land.

I object not to the reproof addressed to those money-scrappers, who linger on in India merely to amass wealth. Let them profit by it, if they can be so instructed, but I question its tendency in respect to those who have good and weighty cause to remain in India, if so be they may stay with safety.

When disease invades the frame, and the spirits sink, the thoughts are apt to turn to the opening scenes of life. We forget sorrows which embittered childhood and youth, and live over again only those pleasant scenes we love to cherish. Eagerly, then, would we revisit our native home. We would thread again the copse-wood path, throw ourselves beneath the old oak tree, or beech-wood bower. We would inhale the life-breathing breeze on our native hill or plain. We would gaze on old faces, hear old sweet voices, and love every living thing, yea, every bush or flower we once were familiar with. And when the friend suggests you had better, when you recover, take a furlough, and the doctor soon proposes the same course, how strong is the inducement to comply, to forsake all, and hasten far away. But is there no delusion in all this? Is there no over-wrought imagining that influences improperly the mind? Happy England is indeed England still. Its healthy breezes and convenient scenes, and habits, and food, and friends may repair the wastes of a tropical climate, and restore health to the pallid cheek; but still it is not all gold that glitters. He who has long been absent will find the picture of home cherished in the memory, will ill compare with stern reality, when he treads again his native soil. Probably most of those he knew and loved will have passed away forever. Few will recognise the stranger. The companions of his youth are grown men and women, immersed in their own cares, and forgetful of him who so vividly remembers them as they were. The old oak tree will, if still standing, look dwarfish and far different from the embowering green in which fancy painted it. Perhaps a chilling sense of loneliness will creep over the warm heart, and the stranger, sad and solitary, will steal away to the family grave to read the names of all he loved, inscribed there, till at length a voice seems to come up from the generations of the departed dead, "You too are a stranger and pilgrim upon the earth, as all your fathers were."

Henceforth the spell is broken; the picture memory loved to look upon is disfigured, and perhaps now becomes painful to contemplate, and the stranger turns away, feeling that his home and his heart are in India. He remains no longer in

England than business calls, and then hastens back, if he may, thankful for his comfortable Indian home.

My moral then would be widely different, as applicable to different classes. Let those who come to India merely to occupy some lucrative, or so deemed respectable post in Society, return soon as they may; better a bare sufficiency at home than luxury here. But how many of these; if acting under right motives, if they would live lives of piety and active benevolence, might make India a happy residence, and be the means of benefitting their fellow-men—a course, even though it should be short, far better than a long, useless life, a mere living to one's self. But it is to my fellow-missionaries I address myself, and to them I say, Do not be deluded by vain imaginings, nor too hasty in taking every hint to seek the shores of England. Separate what is true from what is mere illusion, and ask how far it is really necessary to seek a voyage home merely for health. You owe something to your great Master, something to the Society to which you are attached, something to the heathen, something to your brethren, and happy is he who estimates this aright; he may do so too late.

I condemn not the voyage home when really necessary. It is often the means of preserving valuable lives for the future service of Christ. But I would guard against that morbid seeking after a change which I fear is a growing evil, and which too often induces at length the necessity it fancied. "Happy is that servant that condemneth not himself in that thing which he alloweth."

Yours, &c.,

CONVALESCENT.

MY DEAR PASTOR:—I have transcribed the preceding article from the "Calcutta Christian Observer," and send it to you for two reasons; first, because the picture of life in India is so graphically and truthfully drawn; and secondly, because it may serve to correct an erroneous impression, more or less prevalent in America, that the sacrifices, self-denials, and hardships to which the missionaries in India are subject, are quite unparalleled in any other part of the world. The application of the article is to Bengal; but, with some modification, it will apply equally to the eastern shore of the Bay—to the Tenasserim Provinces. Civilization in hither India, it is true, is far in advance of civilization in this part of the world. Indeed, the Calcutta press is accustomed to speak of these provinces as the "outskirts of civilization." In proportion to this difference is the location of the hither Indian missionary more desirable than the Burman missionary; the former having within his reach the comforts and the luxuries of civilized life. But as an

offset to these, the Burman missionary has the advantage of a much healthier climate. I have not the means of instituting a true comparison in this respect, but state what is the popular expression and universally conceded truth, that there is no healthier climate in India than Tenasserim provinces.

The year with us, you know, is divided into three seasons, viz: the *cold, hot and rainy seasons*. What is called, by way of distinction, the cold season, is from November to February, during which, in January, there are sometimes a few nights and mornings when the warmth of a fire would not be uncomfortable, but the days are always hot, with an intense glare of the sun, and a cool, dry, and feverish east wind blowing, ordinarily from nine or ten in the morning, until sun-set. Heavy dews fall, and the morning fogs are dense. With February the heat of the days begin to increase, and by the middle of May are almost insufferable, and would be quite, were it not for the strong breeze which, while it refreshes the drooping spirits, warns us to be careful that flannel is protecting our bodies against the consequences of a too sudden check of perspiration. During May, frequent showers fall, accompanied by heavy thunder and lightning, and usually about the last of the month, the rainy season has fairly commenced. The dry east wind gives place to the wet S. W. monsoon, which brings on in rapid succession its ocean clouds, roaring like a cataract as they approach you, and gladdening the parched earth with their watery contents. During the rainy season, the amount of water which usually falls in this latitude, as indicated by the pluviometer, is about 200 inches. Not unfrequently from six to eight inches falls within twenty-four hours. But, notwithstanding this heavy fall of water, and the long continuance of the rains, it is not prejudicial to health. It is to the rains, indeed, that we are partly indebted for a healthier climate than Bengal; as while the sun is obscured here by ever-moving masses of rain-clouds, it is there sending down, with little variance or alteration, its burning rays. Frequent showers they have, but the burning suns which succeed them, tend to induce a miasma, and the alternations of sunshine and shower are not conducive to health. Occasionally there is a break in the rains here, when the sun comes forth in the fullness of his strength, making us not sorry when he hides his head again behind the dark clouds.

It will be seen, therefore, that what is called the hot season here, is of short continuance, while the hot season in the other coast countries continues through the period of our rains.

The high ground and sea breezes which we enjoy, are another reason of the superiority of our climate, the Bengal presidency being for the most part low land, and its capitol more

than 120 miles from the sea. The only advantages possessed over us in being a higher latitude is, that during the cold season, the thermometer falls a few degrees lower than on this coast; but during the hot season, it never rises higher here than at Calcutta.

Besides our superiority of climate, almost every thing which the writer has said of the comforts of his Indian home, *may* be equally true of an Indian home here. My own compound, indeed, exhibits a variety, excellence and beauty of fruits and flowers, which the individual most highly favored with the bounties of Providence in our native land might well be proud of, and at no other expense than the planting of them, and keeping in subjection the rebellious weeds. The thousand nameless perplexities resulting from the existence of *caste* on the other coast we are happily exempt from. Indeed, I have often thought that, with the comforts which we enjoy, if I could but call around me the friendly scenes and loved companions of other days, and withal enjoy now and then the luxury of a frosty morning, or a cold "north-wester," I should never want a residence elsewhere than in India.

But without further comment, I beg to express the hope that you may procure the insertion of the article herewith sent, as I feel quite sure its tendency will be to elicit more compassion for the spiritual bondage of the *heathen*, and less for the (in many respects) imaginary sufferings of the heralds of salvation:

Tavoy, Oct. 10, 1845.

T. S. RANNEY.

MONTHLY RECORD.

AMERICAN BAPTIST PUBLICATION SOCIETY.

ANNUAL MEETING IN PHILADELPHIA.

The Seventh Anniversary was held in the Sanson Street Baptist Church, Philadelphia, April 29th, 1846. The President, Rev. Joseph H. Kennard, of Philadelphia, opened the meeting. Rev. David Benedict, of Rhode Island, prayed.

The Treasurer's report was read, by which it appeared that the receipts were \$22,727.96. The property of the Society in stereotype plates, books, and tracts, amounts to \$16,718.09, showing a gain to the capital of the Society during the year of \$4,176.60.

The annual report of the Board of Managers was read by Rev. J. M. Peck, Corresponding Secretary. It mentioned the death of one of the Vice Presidents, Joseph H. Marshall, of Nashville, Tennessee.

Publications Issued.—The Board issued the "Complete Works of Andrew Fuller," in three octavo volumes, including 2,420 pages. Also, they have stereotyped a revised edition of "Howell on Sacramental Communion," and an original work on the "Deaconship," by the same author; a new edition of "Tales of Truth, by the Rev. Dr. Babcock;" "Scripture Tales, by Rev. Dr. Belcher;" "The Serpent Uncoiled, or a full-length picture of Universalism." A new edition of "Carson on Bap-

tism," has been published, and the "Baptist Manual" has been revised. "Hinton's History of Baptism" is partially stereotyped. Five thousand copies of the Psalmist have been printed. An Indian Hymn Book has been printed. About 50,000 volumes have been circulated during the year. Of tracts reprinted, there have been 26 numbers, 18,987 copies, and 306,401 pages.

Periodicals.—The "Almanac and Baptist Register," for 1846, has been continued, and 17,000 copies circulated. The Weekly Record has been discontinued since the first of January. A gratuitous Quarterly Record will be issued in its place, containing a list of donations, reports of colporteurs, &c.

Agencies.—Rev. J. B. Olcott has labored in portions of New York and Connecticut. Rev. H. H. Haff, has chiefly labored in the middle section of New York. Rev. S. Leach has performed agency service in Massachusetts. Rev. J. M. Peck visited sixty-six churches, and travelled 7,169 miles.

Colporteurs.—This department is rapidly gaining favor. Rev. A. B. Harris has labored in Missouri and Illinois, travelled 4,326 miles, visited 560 families, 60 churches, sold 1,322 bound volumes, and distributed 10,000 pages of tracts. Rev. D. R. Murphy is a colporteur missionary in south-western Missouri. Rev. W. H. Briggs labors in middle and northern Illinois. Several others are engaged, and among them Rev. David Rothen, a German, in Ohio, among the emigrants in that state.

New Auxiliaries.—An efficient auxiliary was formed in North Carolina, at the session of the Convention in Raleigh.

Ministers' Libraries.—About twenty ministers' libraries have been gratuitously bestowed.

Life Members.—Seventy life members, by the payment of twenty dollars each, have been added.

Legacies.—From Nicholas Brown, R. I., (annuity) \$200. J. H. Hayden, Conn., \$100. Barker legacy, N. H., \$350. Jesse Mercer, Ga., \$1,555. John Allen, R. I., \$600.

Foreign Field.—Pressing calls have been received from Oncken, to stereotype and print Pengilly in German; also from France, and from China.

The following officers and managers were elected by ballot:

Rev. Joseph H. Kennard, Philadelphia, President.

Isaac Davis, Massachusetts,	} Vice Presidents.
Thomas Wattson, Pennsylvania,	
William H. Turpin, Georgia,	
Joseph H. Shepherd, Tennessee,	
Rev. Thos. S. Malcom, Philadelphia,	Corresponding Secretary.
C. A. Wilson,	" Recording Secretary.
William W. Keen,	" Treasurer.
B. R. Loxley,	" Assistant Treasurer.

MANAGERS.

Rev. Geo. B. Ide,	Mr. Isaac Ford,
" A. D. Gillette,	" John C. Davis,
" J. L. Burrows,	" Isaac Reed,
" Wm. Shadrach,	" Thomas Rawlings,
" G. S. Webb,	" David Jayne,
" Geo. Kempton,	" Wm. Bucknell, Jr.
" Wm. L. Dennis,	" Wilson Jewell,
" Geo. Higgins,	" Davis Brower,
" Jno. C. Harrison,	" Franklin Lee,
Mr. J. M. Linnard,	" Fred. W. Kohler.
" John Davis,	

Rev. G. J. Miles, General Agent of the Pennsylvania Baptist Missionary Convention, offered the following resolution, seconded by J. S. Webb, with addresses by brethren Miles, Ide, Challiss, and Ketcham :

Resolved, That the Report be adopted, and published under the direction of the Board of Managers.

The Anniversary Sermon was preached by Rev. John Dowling, of New York, from Matt. 11 : 2—5.

The following resolutions were adopted :

Resolved, unanimously, That the thanks of this Society be respectfully tendered to the Rev. B. M. Sanders, and Dr. William H. Turpin, of Georgia, for their attention, zeal, and success, in obtaining and remitting \$1,555.34, it being the portion of the legacy of the late Rev. Jesse Mercer, of Georgia, which, by the decision of Court, has come to this Society ;—and that fund be invested in the stereotype plates of "The Complete Works of Andrew Fuller."

Resolved, That the Colporteur Missionary system of this Society commends itself to the public for its economy, its adaptedness to the circumstances of many Baptist ministers, its facilities in providing valuable instruction to destitute churches, and its effect on the ministers who engage in it.

Resolved, That the calls for aid from the foreign field on the treasury of this Society, should be responded to by our brethren in liberal contributions for that specific object.

Resolved, That GOSPEL TRUTH, diffused throughout our country by the living teacher, and by the instrumentality of the press, is, under God, its safeguard from every pernicious error.

The congregation was addressed by brethren Peck, Dowling, and Malcom.

Thomas Wattson, Esq., on behalf of the Committee of Finance, introduced the following resolution, on which he offered remarks :

Resolved, That an effort be made to raise, by subscription, a special fund of *ten thousand dollars*, for the use of this Society, the interest of which shall be appropriated exclusively to the *gratuitous* distribution of books and tracts of our publications to the destitute throughout our country, at the discretion of the Board of Managers ; and that said subscriptions be made payable in four quarterly instalments, commencing when the whole amount is subscribed.

As a commencement of the \$10,000 effort, pledges were given from five individuals to the amount of \$2,000.

On motion of Rev. A. D. Gillette, seconded by Rev. William Shadrach,

Resolved, That this Society has accepted the resignation of the Rev. J. M. Peck, as Corresponding Secretary, at his voluntary and urgent solicitation, with reluctance, and our regrets are mitigated by the assurance entertained that its interests in future will be promoted by his services in its behalf, in his ministerial operations in the field of his future labors.

Resolved, That the thanks of this Society are most heartily tendered to our beloved brother Peck for his important and indefatigable services rendered in behalf of this Society ; the effects of which are seen in the augmentation of its capital over nine thousand dollars, during his term of official connection with it, and felt in its colporteur and other agencies put in successful operation during that period of time.

The Society then adjourned.

SPECIAL MEETING IN BROOKLYN, N. Y.

The Society held a special meeting in the First Baptist Church, Brooklyn, on Monday, May 18, to carry forward the \$10,000 effort, and secure co-operation from those who were unable to attend the business anniver-

sary. Rev. J. H. Kennard, was in the chair; and Rev. J. J. Woolsey, Secretary.

In the afternoon, the Corresponding Secretary, Rev. Thomas S. Malcom, explained the objects of the Society, in reference to the West, destitute ministers, foreign field, colporteurs, &c.

Rev. J. B. Olcott, an agent, made interesting statements.

Rev. John Peck expressed a deep interest in the Society.

Rev. B. M. Hill regarded it as the right arm of Home Missions.

In the evening, an abstract of the annual report was read by the Corresponding Secretary.

The following resolution was offered by Rev. John Taylor Jones, of Siam, and unanimously adopted :

Resolved, That the calls for aid from the FOREIGN FIELD upon the treasury of the American Baptist Publication Society, should be responded to by our brethren in liberal contributions for that specific object.

On motion of Rev. E. L. Magoon, of Richmond, Va., seconded by Rev. M. Booth, of Michigan, it was

Resolved, That the plan of making donations of libraries to destitute ministers, and gratuitously circulating our books and tracts in destitute portions of our country, commends itself to our sympathies, and calls for our hearty co-operation.

The meeting was then addressed by brethren Thomas Watson, and William Bucknell, Jr., of Philadelphia, presenting and explaining a resolution adopted at the annual meeting in Philadelphia, as follows :

Resolved, That an effort be made to raise a special fund of \$10,000, for the use of this Society, the interest of which shall be appropriated exclusively to the gratuitous distribution of books and tracts, of our publications, to the destitute throughout our country, at the discretion of the Board of Managers, and that the subscriptions be made payable in four quarterly instalments, commencing when the whole amount is subscribed.

Rev. John Dowling, of New York, offered the following resolution, which was unanimously adopted :

Resolved, That in the publication of the valuable works of standard Baptist literature, the Board of this Society are performing a work of vast importance to the prosperity and growth of our denomination, and one which deserves the sincere gratitude, and should claim the liberal co-operation of every American Baptist.

On motion of Rev. A. H. Stowell, of Vermont, it was

Resolved, That the American Baptist Publication Society, is of equal importance in its place, with the Foreign, the Home Mission, and the Bible Societies, in the renovation of our land, and that it is eminently deserving of a better support than it has hitherto received.

Rev. Levi Tucker, of Buffalo, offered the following resolution, which was adopted :

Resolved, That the Colporteur system of this Society commends itself to our churches, for its economy, adaptation to the circumstances of many Baptist ministers, its facilities for providing valuable instruction to destitute churches, and its effect on the ministers who engage in it.

The following resolution was offered by Rev. S. B. Swaim, of Worcester, Mass., and was unanimously adopted :

Resolved, That pastors of churches be requested to present the claims of this Society once during the current year.

Addresses were made by Rev. John Taylor Jones, Missionary from Siam; Rev. E. L. Magoon, of Richmond, Va.; Rev. Mr. Booth, of Michigan; brethren Wattson and Bucknell, of Philadelphia, and Rev. Levi Tucker of Buffalo.

Rev. Mr. Jones stated several facts in connection with the Siam mission, showing the importance of this Society. He was listened to with profound attention, and his remarks evidently produced a deep impression.

Rev. E. L. Magoon, of Richmond, Va., spoke with much affection of the itinerant portion of our ministry, exposed to many hardships, and laboring among the destitute. Said he, "If there is a man whom I love, and rejoice to take by the hand, it is one of that class." He then showed the importance of supplying them with the works of Andrew Fuller, who has "in the simplest language, struggled to express the sublimest thoughts." He narrated with much feeling the effect upon himself of the gift of three books many years ago.

Rev. Mr. Booth, of Michigan, was the oldest resident pastor in Michigan. When he went there, seventeen years ago, there were only five Baptist churches, containing 200 members. Now there were nine Associations, 170 churches, 120 ministers, and 9,000 communicants! He spoke of the numerous cases where the distribution of our books would accomplish great good.

Brethren Wattson and Bucknell, of Philadelphia, spoke with great earnestness. It is cheering to see our laymen ably advocating the interests of this Society. Each one of them, we have been told, has pledged \$500 towards the \$10,000 plan.

Rev. Levi Tucker, of Buffalo, was brief, but spoke with deep feelings of interest in the Society.

Rev. Alfred Bennett, approved of the Ten Thousand Dollar Plan, and pledged himself for the five hundredth part of the sum (twenty dollars). Several other brethren spoke briefly, at the close of the meeting, cordially approving of the Society. The Society is evidently gaining favor, and securing co-operation. May the present year be the brightest in its history!

After prayer by Rev. Sanford Leach, of Massachusetts, adjourned.

THE AMERICAN BAPTIST HOME MISSION SOCIETY.

The Fourteenth Annual Meeting of the American Baptist Home Mission Society, was opened on Wednesday afternoon, May 13th, at four o'clock, in the Nassau-street Baptist Church, Brooklyn; the Hon. Friend Humphrey, the President of the Society, in the chair.

The Rev. B. M. Hill, Corresponding Secretary, read an abstract of the Report of the Executive Board, from which we gather the following particulars:

By the Treasurer's Report, it appears that the receipts of the year ending April 1st, 1846, were \$16,228.00. Including those Auxiliaries, which are three less in number than heretofore, the amount is \$40,588.10.

At the same date, the resources of the Society, immediately available, were \$4,611.11, and the liabilities \$9,516.93, making the balance against the Society \$4,905.82. That balance may be provided for by the disposal of stocks and other property in the hands of the Treasurer, though, at present, the interests of the Society would render their sale undesirable.

SUMMARY OF LABORS AND RESULTS.

One hundred and six missionaries and agents have labored under the commission of the Society, thirty-seven of whom have been re-appointed for another year; they have occupied the same states and territories as heretofore, with the addition of New Hampshire and Oregon; they steadily supplied 472 stations; and, as the aggregate of their united labors, the amount of time bestowed by them is equal to that of one man for seventy one years.

They report the baptism of 992 persons; the organization of thirty-three churches; the ordination of fifteen ministers; the completion, by their people, of twenty-eight houses of worship, and the commencement of thirteen; and that eight churches, heretofore aided by the Society, have become able to support the gospel without further drafts upon our treasury.

The auxiliaries of the Society report the employment of 241 missionaries and agents, who have jointly performed 134 years of labor, supplied 640 stations, and baptized 669 persons. Six churches among them need no further missionary aid. The aggregate of these labors and results are 347 missionaries; 205 years' labor performed; 1,691 persons baptized; and fourteen churches heretofore aided, enabled to support the gospel independently of missionary funds.

By adding to the statistics of the past year, those of previous years, as far as ascertained, it appears that, since the formation of the Society, its missionaries have, jointly, performed 870 years' labor; baptized 15,416 persons; organized 564 churches, and ordained 230 ministers.

A comparison of the Society's statistics of the year, with those of the previous year, shows the following differences:—Seven missionaries employed, 172 stations supplied, nine years of labor, 174 baptisms, and four churches rendered able to support the gospel, more than in 1845. And eighteen churches organized, seventeen ministers ordained, and \$2,347.68, less receipts than in 1845.

Rev. Mr. Tucker, of Wisconsin, moved the acceptance of the Report. He felt bound to speak well of this Society, as a child should speak well of a parent. He had himself received a large part of his own support in preaching to the destitute, from this Society. This Society was engaged in a glorious work, which would be clearly revealed and understood only in heaven. The destinies of the West, he said, were linked with this Society. He could express the feelings of the West. Mr. T. here gave a description of the rapidity with which the West was filling up,—it seemed as though whole villages were depopulated at the East, to fill up the mighty West. The Catholics were strongly represented there—with numerous well-built churches in which to gather the votaries of the Man of Sin. Such facts, in his view, created an imperious necessity for supporting this Society. He gave particular facts illustrative of the efforts made to spread Romanism at the West—the splendor of its processions and the military parades accompanying its dedications. He was glad that this Society was gathering strength to meet such wants. Many a village and district looked constantly to this Society for help, and were grateful for the support which it rendered.

Rev. Mr. Dean, missionary from China, remarked that some might be ready to inquire what concern he had with this Society. He considered that himself and his work were intimately related to this Society. The Foreign and Domestic Missionary Societies were engaged in promoting one and the same object, and he could see no necessity for collision. Mr. Dean here proceeded to illustrate the harmony of the purposes of these

societies, by the harmonious co-operations of missionaries of different denominations in foreign lands. He was sure that in advocating the interests of any one of the great benevolent enterprises, he was advocating the interests of all. If the interests of *this* Society were promoted, so were those of Foreign Missions, of Education, &c. This Society is *directly* promoting the interests of Foreign Missions. When Mr. Dean went to China a foreign missionary, a class-mate went a home missionary, to Chicago, then a border town, with a little church in a little hovel—now they have a large brick church, well filled, with 200 members. He visited this church lately, and received \$200 for Foreign Missions—and this church was the fruit of this Society.

Mr. Dean here proceeded to offer some remarks on the character of the men to be sent into the fields. He alluded not to those who were on the ground, whom he had found good and useful men. He alluded to those *to be sent*, in view of the growing wants of the growing towns of the West. He was frequently, while travelling there, inquired of as to where ministers could be obtained of suitable grades to fill important places. We made mistakes as to the wants of the West—men not fitted for usefulness here were not fitted for usefulness there. The *best* instrumentality that could be furnished was demanded by the wants of the West. Men not fit for any thing else were not the men for the church to give to the ministry. We must be ready to select the best men—no other selection could be acceptable to God. He bade the Society God speed in its work, and said that when the servants of this Society went to the West, and he to China, across the Pacific, they would rejoice in the triumphs of the Cross.

THURSDAY.—The meeting was called to order at nine o'clock in the morning by the Hon. Friend Humphrey, President of the Society.

The Executive Board reported sundry amendments to the Constitution, which were taken up by articles for consideration, were amended, and several were adopted.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The Annual Sermon before this Society was delivered on Thursday evening last, in the first Baptist Church in this city, in the presence of a large audience, by Rev. Baron Stow, of Boston. Text—Matt. 13: 38, and Luke 8: 11. *The field is the world, the seed is the Word of God.*

Unfolding the idea in his text, Mr. Stow said, that the field was the whole area of present and future humanity. The idea that the Word of God is seed was suggestive. If seed, it was more than means. It enfolded a power. Jesus' words were spirit and life. If seed it was perfect in itself—nothing could be taken from it or added to it, without injury. If seed, it must be deposited. If seed, the influences of heaven were needed. God giveth the increase. How beautiful the blossom—how delicious the fruit! How lovely will be the landscape when this heavenly seed shall have ripened on the broad surface of the world!

The text, Mr. Stow said, united two well-defined ideas, "the Bible, for the world."

The world *needs* the Bible. An admitted truth, but is it not denied in practice? How many truly, strongly believe that the world needs the Bible? Look abroad from our elevated position, and indicate the nation, tribe, or individual, that does *not* need the Bible? Where the man that may not be made more intelligent and more holy by the Bible? Suppose *our own country* deprived of it—its traces all effaced from our govern-

ment, our laws, our business, our literature, our families, from all our relations and circumstances. Darkness that may be felt covers the land; does not America then need the Bible? And the preacher drew similar pictures with great power, of England, and of the papal nations, and then reverted to the condition of the Mahomedan and Pagan world. Turning to the missionaries present, he said with great emphasis, "Tell us, tell us, does the world need the Bible?"

The Bible, Mr. Stow said, was *adapted* to the world. The more we know of the wants of the world and of the Bible, the more we see God's hand in its adaptations. It supplies to man information on all subjects relating to his spiritual condition and prospects, definite, explicit, perfect—to man in all ages, under all circumstances, and in every grade of intellectual and social progress. It was the Divinely-appointed instrument of salvation—bringing life to the spiritually dead. It was the only standard of appeal—the source in which the minister was to find his instructions; and his hearers the test by which they might try them. Adapted to all classes, it furnished shallows where minnows might swim, and depths where leviathan might play, where humble minds might descend for pearls, or Gabriel heave his lead and find no soundings. It addresses itself to principles common to our natures. Oh, Christians, what a book your Father has given you! How it speaks to the heart! Men differ in intellectual character, but not in heart. Here the Bible comes home to our common nature. And the Bible is adapted to the world as removing organic and social evils. As in agriculture we sow and cultivate good seed to eradicate noxious plants, so in spiritual husbandry. What vice can withstand Bible influences when brought fairly to bear against it?

Mr. Stow here alluded to Rammohun Roy's publication of the precepts of Jesus—the attempt to bless the world with a mutilated Bible—necessarily a failure. The Bible, the whole Bible, adapted to man. Do not mar the seed which unfolds the germ of life. Poison your Croton fountain, but not the stream whose waters make glad the city of God. In the one case you poison thousands for time—in the other, millions for eternity!

Mr. Stow then proceeded to say that God *designed* the Bible for man. Does any body doubt what God made the sun for? Does any body doubt why seed is given to the husbandman? Examine man, in all his relations and wants—examine the Bible, and see God's designs of the one for the other.

If these things are so, why is so large a portion of the race unsupplied with the Sacred Volume? Here Mr. Stow drew a most graphic picture of the responsibility of those who should put out the light in a light-house, on a dark and stormy night, and applied it to those who having the Bible, refrain from giving it to those who are in darkness, and might be led by it to heaven, urging that we are responsible for the consequences of the ignorance of those whom we might enlighten. Mr. Stow liked not the term *instruments*, we are *workers* with God. Seed is sometimes furnished with gossamer wings, that it may spread itself—but not so the Bible. This is committed to the labors of God's people. Alluding to our facilities for circulating the Sacred Word, he paid a high tribute to Keying, the Chinese Minister, whose recent letter on toleration, or rather on religious liberty, he read.

Mr. Stow then remarked on the responsibility of translators, and gave a splendid illustration of the principles of the Society, urging the audience to place a higher value on the Scriptures, and concluded his discourse.

The audience listened throughout with the utmost attention and delight.

A collection was then taken, a Doxology sung, and the benediction was pronounced by Rev. Dr. Judson.

ANNUAL MEETING.

A business meeting of the American and Foreign Bible Society was held in the First Baptist Church, on Friday morning, May 14th, at nine o'clock. At ten o'clock the public services commenced, the President (Dr. Cone) presiding. The hymn commencing

"From all that dwell below the skies,"

was sung by the congregation, after which the Rev. Dr. Tucker, of Buffalo, read the nineteenth Psalm. Rev. Dr. Sharp, of Boston, prayed. The Treasurer's Report was read by the Assistant Treasurer, Rev. I. M. Allen.

Dr. Parmlee moved the adoption of the report, to be printed under the direction of the Board of Managers. He said the hearts of all must have been made glad on listening to the report, and that it called for devout gratitude for the evidence it afforded that the Divine Being had set His seal to their labors.

Col. Todd, of this city, seconded this motion.

Dr. Cone said :—

Brethren and Friends! It is our privilege again to greet you, with thankful hearts, at one more Anniversary of the American and Foreign Bible Society. Our enemies would gladly have swallowed us up, *name and all*, but hitherto the Lord hath helped us. We continue, therefore, to this day, witnessing both to small and great, that **THE BIBLE** is the only and all-sufficient Rule of Faith and Practice; that it ought to be faithfully translated; and that those who designedly transfer one word, the meaning of which is clearly ascertained, do as certainly violate this divine principle, as those who transfer a hundred words. When King James' forty-seven translators used the following language: "We have shunned the obscurity of the Papists in their *Azimes, Tunike, Præpuce, Pasche*, and a number of such like, on purpose to darken the sense, that it may be kept from being understood; but we desire that the Scripture may speak like itself, as in the language of Canaan, that it may be understood even by the vulgar:" and then, in obedience to the mandate of a bigoted Monarch, refrained from translating *old ecclesiastical words*, they trumpeted forth their own shame, by allowing in themselves what they condemned in others.

In the Bibles printed and circulated by your Board in Foreign and Heathen Lands, *Baptizo* and its cognates have been translated by words signifying to *immerse*, &c., and upon the strange and empty assertion that *these words cannot be translated*, our opponents have justified all they have said and done against us in the Legislature and elsewhere. Simply to insist upon the undeniable fact that the Great Head of the Church has revealed in his Word one of the first duties of a believer, *in language that can be understood*, is sufficient to unite the Pseudo-baptist Hosts in strong and persevering efforts to annoy and hinder us in our work! *Miserabile dictu*. What then? shall we desist? God forbid! Let us cherish a deep and abiding reverence for the Master's words: "*The field is the world—the seed is the word of God—freely ye have received, freely give;*" let us with all our might scatter this good seed of the kingdom broadcast among the nations; and whatever others may say or do, let our battle cry be that of the Prophet of old—**OH EARTH! EARTH! EARTH! HEAR THE WORD OF THE LORD!**

The Bible is God's Book for the whole world. The world need it; and we at this time enjoy facilities for printing and circulating the blessed Volume, such as the world never saw before. In a communication received a few days since from brother Angus, Corresponding Secretary

the Baptist Missionary Society, London, he says: "The death of brother Yates is a heavy loss, and yet much less severe than it would have been even a few months ago. Brother Wenger will succeed him, and discharge most of his duties with efficiency. Indeed, Scripture printing and Scripture circulation will go on as rapidly as you supply us with the funds."

"Come over and help us," is the cry of the world. Not only the man of Macedonia, but the man of Africa, and the man of Burmah, and the man of China, and the millions of Indians on both sides of the Ganges and in our own America, approach us night and day with the same fervent cry. Oh, for devoted hearts to stand in our lot, to employ our time and talents and influence and wealth, to promote the best interests of our fellow men, and the declarative glory of our adorable Christ!

But I refrain from further remarks, that you may listen to other brethren, especially to our beloved missionaries who are present, and whose faces, upon a similar occasion, we shall probably never again be permitted to see in the flesh.

The Corresponding Secretary, William H. Wyckoff, Esq., then read an abstract of the Report of the Board of Managers.

The Report opened with an acknowledgment of the providential guidance and blessings, which have followed the Society's course thus far, and a statement of the simple principle on which the Society is founded—the translation of the whole Bible. It alluded likewise to the readiness with which its operations have been sustained by the contributions of its friends. Reference was made to the division of the principal denomination engaged in sustaining this Society, which has recently taken place, and the opinion was expressed that no division would occur in the friends of this Society. Proper mention was made of the late Rev. Dr. Yates, and of Rev. Dr. Judson, who was present on the occasion.

The Secretary then read extracts relating to the distribution of the Scriptures in particular foreign fields.

The following general summary was given of the affairs of the Society during the past year:

General Summary—Receipts.

At the commencement of the financial year, there was in the Treasury a balance of.....	\$4,767 38
Received from Auxiliaries, Churches, and individuals, since that period.....	24,509 62
Received for Scriptures sold.....	7,694 79
Making the total amount for the year.....	<u>\$36,971 76</u>

Expenses.

The expenditure to the first of May, at which time the Treasurer's account was closed, amounted to.....	\$28,525 51
Leaving a balance on hand of.....	8,446 25
	<u>\$36,971 76</u>

From this balance, appropriations were made at the regular meeting of the Board on the 6th instant, amounting to \$4,100 60 Which exhausted all the available funds, leaving a nominal balance in the Treasury of \$4,346.25, consisting of bills receivable, bank and insurance stock, &c.

Issues.

There have been issued from the Depository during the year—

Bibles.....	10,413
Testaments.....	25,314

Making the total number of volumes.....35,727

Volumes Published.

The whole number of volumes published by the Society at its Depository since the commencement of the year, is 24,438, making the whole number published for Home distribution, 167,119.

The Foreign Appropriations, since the last Report, amount to \$12,250, viz:

To the Bible Translation Society.....	\$4,500
“ Board of the Triennial Convention.....	3,000
“ China Baptist Mission.....	2,000
“ German “.....	1,000
“ General Baptist Miss. Society.....	1,000
“ Free Missionary Society.....	100
“ Honduras Baptist Mission.....	50

\$12,250

The Library.

163 volumes have been received into the library during the year, making the whole number 1,446.

Legacies.

The amount of Eleven Legacies, received during the year, is \$2,351.65.

Life Members and Directors.

The number of Life Members added during the year, is 316, which, with those of previous years, makes the whole number 1,920. Life Directors added, 26—whole number, 280.

The following resolution was offered by Rev. Charles G. Sommers, of this city, and seconded by Rev. V. R. Hotchkiss, of Massachusetts:

Resolved, That the Report, an abstract of which has now been read, be adopted and published under the direction of the Board of Managers; and that this meeting express their gratitude to God, for his blessing upon the labors of the Society during another year.

Rev. William Dean, missionary to China, offered the following resolution:

Resolved, That the peculiar character of the Chinese, as an eminently inquisitive and reading people, and the wide door lately opened in providence for the introduction of the *Word of God* among them, impose extraordinary obligations upon Christians to supply copies of the Scriptures for circulation, and to employ approved men to distribute them, and accompany them with religious instruction.

Other resolutions were presented, and sustained with interest, by brethren Kincaid, Judson, and Sharpe. We are obliged to omit their addresses for want of room; but shall hold them for some future number. They were listened to with deep interest.

BAPTIST GENERAL CONVENTION.

ADJOURNED MEETING.

The Baptist General Convention assembled in the Pierrepont-street Baptist Church, Brooklyn, on Tuesday, May 19. The President, Rev. Francis Wayland, D. D., in the chair.

In the absence of the Secretary, the Rev. E. E. L. Taylor, appointed at the meeting in November last, to assist the Rev. Mr. Neale, read the roll of the Convention.

The President then announced that the object of the present meeting was to hear the Report of the Board of Managers on the application to the Legislatures of Massachusetts and Pennsylvania, for a new charter. The Corresponding Secretary proceeded to read the Report, which set forth that these applications had been successful. He then read the acts passed by the Legislature of Massachusetts and Pennsylvania respectively.

Hon. Mr. Linnard thought these acts should be accepted severally—and moved that the Convention do accept the act of incorporation passed by the Legislature of Pennsylvania. Carried.

Hon. J. H. Duncan moved the acceptance by the Convention of the Act of Incorporation passed by the Legislature of Massachusetts. He thought it desirable that the record should be fully accurate. The motion was carried.

The following preamble and resolution was passed on motion of Rev. B. Stow :

Whereas the said acts of the said Legislatures cannot take effect until from and after the third Thursday of May, 1846, therefore,

Resolved, That when this Convention adjourn, it be to meet in this place on Thursday next, at ten o'clock, A. M., for the purpose of organizing under the new constitution, as the American Baptist Missionary Union.

The President then introduced to the Convention, Father Harvey, of Herkimer County, N. Y., aged 111 years, who, he said, for seventy-two years, had preached the gospel of Christ to the perishing, and who addressed the Convention nearly as follows :

His utterance, though considerably broken, and sometimes indistinct, was remarkable for a man of his great age. The brethren and friends would excuse him on account of learning. When he came on the stage, lexicons, grammars, etc., were unknown. But mere learning could not give us an understanding of the mysteries of the gospel. He here quoted from the first of John, "To as many as received Christ, to them gave he power to become the sons of God." He spoke of the necessity of growth, thoroughness and experience in Christian knowledge, in order effectually to convey it to the heathen. He expressed his hearty wish and prayer that all the ends of the earth might see the salvation of our God.

The above is an outline of the brief address made by this venerated Patriarch, calling the members of the Convention his children. The address excited the deepest interest in the large audience who were present.

At the President's request, Father Harvey led in prayer. The minutes having been corrected,

The Convention then adjourned, after singing and prayer by Rev. Dr. Sharp, of Boston.

BOARD OF MANAGERS.

The Board of Managers then went into session ; the Rev. Dr. Sharp, President, in the chair.

A Committee was appointed for arranging religious services, consisting of Rev. Messrs. Taylor, Hodge, and Stow.

The Treasurer's Report was read by the Assistant Treasurer, Mr. R. E. Eddy, and was accepted.

The Rev. Solomon Peek, Corresponding Secretary, then read the following Abstract of the Thirty-Second Annual Report :

OBITUARY NOTICES.

The Rev. Stephen Chapin, D. D., late President of the Columbian College, and a Vice President of the Board of Managers, has died; and in the foreign department, Mrs. Judson, Mrs. Abbott, Mrs. Ingalls, Mrs. Jones, Rev. J. Foulboeuf, and David Green.

HOME DEPARTMENT.

RECEIPTS AND EXPENDITURES.

The total receipts to April 1, 1846, from donations and legacies, have been \$100,219.94, including \$29,203.40 towards payment of debt. The total expenditures have been \$94,866.54, including liabilities or dependencies not come to maturity, which amount to \$23,850. Balance of old debt unpaid, \$10,985.09. Total liabilities, April 1, 1846, \$34,835.09. There have also been received from the American and Foreign Bible Society, \$7,000;* American Tract Society, \$1,000;† United States Government, \$44,000.

AGENCIES AND PUBLICATIONS.

Rev. Messrs. A. Bennett, J. Stevens, and J. Wilson, have been employed in collecting funds, &c., throughout the year, and Rev. Messrs. B. F. Brabrook, and A. Jones, a part of the year. Temporary agencies have been performed by Rev. E. Bright, Jr., and Rev. H. T. Love. Much aid has been derived from the labors of returned missionaries, particularly Messrs. Kincaid and Dean. The Magazine and Macedonian, with a reprint of the latter at Cincinnati, have been continued as heretofore. Of the Address of Mr. Brown, of Assam, the number of extra copies printed and circulated has been 120,000.

TRANSFER OF INDIAN MISSIONS.

The Acting Board have encountered weighty objections to the proposed transfer of missions to the American Indian Mission Association, and the measure has not been consummated.

ACTS OF INCORPORATION.

A Remedial Act has been procured from the Legislature of Pennsylvania, authorizing a change of name of the General Convention, and an Act of Incorporation from the Legislature of Massachusetts for the American Baptist Missionary Union.

FOREIGN DEPARTMENT.

MISSIONS IN ASIA.

Maulmain Mission.—Messrs. Howard, Stevens, Osgood, Vinton, Binney, Bulard, Ranney, Haswell, and their wives; Messrs. Judson, Ingalls, Simons, and Miss Vinton. Mr. Judson arrived in this country October 15, and Mr. Simons in England November 2. Mr. Ingalls removed from Mergui to Maulmain in May, and Mr. Ranney from Tavoy in December. There are also connected with the mission 36 native preachers and assistants. The number of stations is 6, and of out-stations, 11. There are 11 places of stated religious worship, and 7 churches. Added by baptism, 79; by letter, 7: excluded, 14; suspended, 12; dismissed, 27. Whole number, 711. There are 14 schools, including two for native preachers, and 466 pupils. 2,800 volumes, or 311,100 pages, have been printed, besides 40,000 pages in English. Pages printed from the beginning, 61,224,300. 17,296 books and tracts have been distributed. Portions of the New Testament and several tracts have been translated into Pgho Karen. A part have been printed. The Peguan Scriptures are about to be put to press. The way into Burmah Proper is re-opened. The death of Mrs. Judson occurred at St. Helena, September 1, and of Mrs. Ingalls, at Maulmain, November 9.

Tavoy Mission.—Messrs. Wade, Mason, Bennet, Cross, Brayton, and their wives. 2 stations, and 18 out-stations; 26 (?) native assistants. Mr. and Mrs. Cross arrived at Tavoy, March 2. Mrs. Lathrop has returned to the United States. The number of churches connected with the mission, (as reported in

* Not including a recent grant of \$1,100.

† Not including a recent grant of \$1,700.

1844-5) is 14, and of members, about 800. Baptisms reported, 46. The schools have been reduced in numbers by sickness. The seminary for native preachers had 11 pupils. The printing in Tavoy amounted, in 1845, to 287,025 pages, and the issues to 312,822 pages.

Arracan.—Messrs. Stilson and wife; and in this country, Mr. Kincaid and wife, and Mr. Abbott. 26 native assistants. 3 stations and 8 out-stations, besides stations in Burmah Proper. Mr. Abbott arrived at New York, Nov. 14. Mr. Stilson has been joined by Mr. and Mrs. Burpe, missionaries of the New Brunswick and Nova Scotia Foreign Missionary Society. He reports the baptism of three individuals, and Myat Kyau of about 150 Karens. Mrs. Abbott died at Sandoway, January 27, 1845.

Siam.—Messrs. Goddard and Chandler, the latter a machinist, and their wives. In this country, Mr. Jones. 1 station and 2 out-stations; 2 native Chinese assistants. Mr. Jones reached this country, April 12. Mr. and Mrs. Davenport retired from Bangkok in February, 1845. The mission thus enfeebled, the removal of Mr. Goddard to China is necessarily deferred. The operations of the Siamese department have been mostly suspended since April. 5 have been added to the Chinese church, and 1 excluded, making the number of its members 24. 6,740 copies of Siamese books, including part of the second edition of the New Testament, have been printed, or 442,200 pp. 8 vo.; and 2,512 copies in Chinese—110,284 pp. 8vo. A font of Siamese type has been cut and forwarded to Maulmain, and another for Prince Chau-fa-yai. Mrs. Jones died at sea, on her way to this country, March 21.

China.—Messrs. Devan and Macgowan, and their wives; in this country, Mr. Dean. 3 stations, and 3 out-stations; 13 native assistants. The connection with Mr. Roberts closed, January 1, 1846, and with Mr. Shuck, April 1. The members of the Canton department of the mission removed to Canton, April 1, 1845. A church was immediately organized, containing 24 members. The Hongkong church was left in charge of native assistants. Six were added to it by baptism, in April, making their number 17. Dr. Macgowan proceeded to Ningpo about the first of April. The dispensary connected with the station has been numerously frequented, and the opportunities which it has afforded for giving religious instruction, have been diligently improved.

Assam.—Messrs. Brown, Cutter, Bronson, Barker, and their wives. 3 stations; 8 native assistants. Two converts have been baptized at Sibhsagar. A branch church of 7 members, was organized at Gowahatti in February. The school department is highly prosperous, at all the stations. The Nowgong Orphan Institution has 18 inmates. The New Testament, in Assamese, is nearly ready for the press, and parts of it have been printed; also an Assamese hymn book, tracts, school books, &c.

Teloogoos.—Mr. Van Husen and family reached this country in October. Mr. Day has also been compelled by ill health to leave India, and is daily expected at New York with his family. The station at Nillore is in charge of three native assistants, superintended by an European resident.

The whole number of missions in Asia is 7; of stations and out-stations, 61; of missionaries and assistants, 58; of native assistants, 114; of churches, 35; baptized, 288; present number, about 2,400; schools, 40 or 50; pupils, 1,600. (?)

MISSION IN WEST AFRICA.

Bassas.—Messrs. Clarke and Cheeseman, Mrs. Clarke, Mrs. Crocker. 2 stations, and 2 out-stations; two native assistants. The seat of the mission has been removed to Bexley. Schools have been taught there, and at Edina, and the out-stations; the gospel has been extensively preached at the stations and in the neighboring villages. Preparations have been made for printing Romans and Corinthians in Bassa, also a Bassa Dictionary, &c. Mr. Day retires from the mission, July 1, ensuing, on account of ill health and private engagements.

MISSIONS IN EUROPE.

France.—Mr. Willard and Mrs. Willard. 7 stations, and 33 out-stations or preaching places; 10 native preachers and assistants; 13 churches, with 200 members; 14 were baptized the past year, and 18 are candidates for baptism. A spirit of religious inquiry is awakened; the prospects of usefulness are more

encouraging than formerly. Mr. and Mrs. Willard left the United States for France the 16th instant. Mr. Foulboeuf died, July 30.

Germany and Denmark.—Mr. Oncken and 17 other preachers and assistants; 14 stations, with numerous out-stations; more than 250 baptisms reported; 6 new Churches constituted, and others about to be organized; the reformation extending in all directions; the churches in Denmark increasing in numbers and efficiency; the cause advancing in Holland. Bible and tract distribution is prosecuted with unremitting diligence. More than 7,000 Bibles and Testaments have been circulated, and about 250,000 tracts, with other religious publications. The "Young Men's Union," of Hamburg, sends its laborers into all quarters. Persecution, though continued at some places, has generally abated. The Word of God has its course, and is glorified.

Greece.—Messrs. Arnold and Buel, and their wives, and Mrs. Dickson and Miss Waldo. 2 stations, 2 preachers, and 4 female assistants. At Corfu, the mission school contains 70 pupils; the attendance on Greek services is small, but in English, is increasing. At Piræus, the prospect of usefulness is improving. A Bible class and Sabbath school are well attended, and by individuals distinguished for intelligence and respectability.

The number of missions in Europe is 3; of stations and out-stations, 58; of missionaries and assistants, 8; of native preachers and assistants, 23; of churches, 24; of baptisms the last year, 264; of church members, about 1,700.

MISSIONS IN NORTH AMERICA.

Ojibwas.—Messrs. Bingham and Cameron; Mrs. Bingham and Miss S. Warren. 1 station and 2 out-stations; 1 native assistant. 1 church of 27 members; 1 added by baptism, and 1 excluded. Two schools, with an average attendance of about 50 pupils. A settlement has been made at Tikuamina. No change reported in the church at Michipicoton.

Ottawas in Michigan.—Mr. Slater, and Mrs. Slater. Intemperance has been prevalent in the colony, and morals have deteriorated. A removal west of the Mississippi is contemplated, to escape the vicious influences of white men. The church numbers 26 members.

Tenawandas, &c.—Mr. Warren, Mrs. Warren, and two other assistants. The school has been discontinued since October 1, on account of the apprehended removal of the Indians in April. An appeal has been addressed to the United States Government for permission to remain on the "Reservation." The church, of 30 members, continues steadfast.

Shawanoes, &c.—Messrs. Barker, Pratt, Meeker, Blanchard, their wives, and Miss Wallace, Miss Case, and Mrs. Jones; and 3 native assistants. 4 stations, and 1 out-station. The stations have been greatly afflicted with sickness, and many of the Indians have died. Some of the missionaries have been compelled to relinquish their labors temporarily. The religious state of the churches has been improving of late. 20 have been received to the church at Ottawa by baptism, 8 to the Stockbridge church, and 2 to the Shawanoe church. The whole number of members is 108. Schools are maintained at Delaware, Shawanoe, and Stockbridge. The Gospel by John in Shawanoe has been put to press. David Green was drowned at Ottawa, June 26. Miss Kelly was married to the Putawatomie assistant, J. T. Jones, June 2.

Cherokees.—Messrs. Jones, W. P. Upham, and H. Upham, their wives, and Miss Hibbard and Miss Morse. 5 native preachers; 5 stations, and 5 out-stations; Mr. Frye's connection with the mission was closed in April. Arrangements have been made for the early return of Miss Hibbard and Miss Morse to the States, sufficient provision being made for the instruction of the young in the national schools. The nation has been agitated with internal troubles, and the state of religion has been less prosperous than the year before. The number of Baptisms reported, is 41. Six monthly numbers of the Cherokee Messenger have been published, 6,000 copies 8vo., or 120,000 pages, embodying a translation of Genesis; also a tract of 5,000 copies, 8 pp. 12mo—40,000—pages. Luke is prepared for the press.

The whole number of missions to American Indians, is 5; of stations and out-stations, 20; of missionaries and assistants, 29; of native preachers and assistants, 11; the number of churches is 12, with about 1,300 members. 52 baptisms reported the past year; the number of schools 9, with 180 pupils.

RECAPITULATION.

There are in connection with the Board—

16 missions,
143 stations and out-stations,
99 missionaries and assistants, of whom 42 are preachers,
155 native preachers and assistants,
82 churches,
5373 members of churches, including
604 baptized the past year ; and
54 schools, with about
2000 pupils.

THE AMERICAN BAPTIST MISSIONARY UNION.

After the usual devotional services of praise, and prayer by brother Ide, of Philadelphia, the President of the Convention, Dr. Wayland, called the attention of the meeting to the organization under the new charters granted by the Legislatures of Pennsylvania and Massachusetts. After a proper preamble, setting forth the change from the General Convention, resolutions were offered, declaring the Baptist Missionary Union prospectively organized in Mulberry Street in November last, under the Constitution then and there adopted, to be the name and style of the body now assembled, to prosecute the same foreign mission enterprise as that heretofore carried on by the Baptist General Convention. The resolutions being put by the President, were carried unanimously.

A number of persons were named for the office of President, and the diversity was found to be such on canvassing the votes, that it was declared that there was no election. Among the most prominent names were Gov. Briggs, of Massachusetts, Drs. B. T. Welch and Sharp. Dr. Welch stood the highest on the list, but on the second vote Dr. Sharp was elected, having 130 votes out of the entire number cast, 128 being necessary to a choice. Brother Neal, of Boston, was elected the Recording Secretary, Judge Dunlevy, of Lebanon, Ohio, was chosen first Vice-President, and brother B. T. Welch, of Albany, second Vice-President.

Brother A. Bennett rose and addressed the assembly in a very kind and affectionate manner, on the subject of some provision for the gratification of some beloved brethren, who were strongly attached to the principle of annual church representation. He was himself satisfied with the Constitution as it is, and thought the third article gave them all the privilege they desired—they could enjoy their representation under that article—delegates from churches might come and share the privilege of a single session only if they please, and new delegates might be sent the next year if the requisite sum was sent on. If annual membership was preferred to permanent membership, one might terminate his membership on that time. This view, however, did not seem fully to meet the opinions of all the brethren. There was a fear lest there might be a dangerous tampering with the Constitution.

Brother Stow, brother Colver, brother Webb, and several other brethren, thought it could not be done without a violation of the Constitution, and they

deemed it unwise to commence our first start in the new organization with an assault on so sacred an instrument.

Brother Shadrach was opposed to the resolution. He regretted that we were not a representative body, such an organization would have best accorded with his feelings, but as it was, he was opposed to touching the Constitution; we were just organized under it, and he hoped we would not venture to touch a constitutional principle. He moved, therefore, the indefinite postponement of the whole matter.

As this motion did not admit of debate, the vote was taken, and passed by a considerable majority.

It was manifest afterwards, that the proposition was not fully understood, for a reconsideration being moved by brother D. G. Corey, of Utica, the vote was reconsidered; and on some further remarks from brother Bennett, Corey, Blain, Everts, and others, the resolution of brother Stow to submit the subject to the Board to report on, was adopted, with only three negatives.

The subject of adjournment now came on, and after considerable time spent in deciding on the next place of meeting, some being for Philadelphia and some for Cincinnati, it was settled that the next annual meeting of the Union should be held on the third Thursday in May next, at Cincinnati, with the Baptist Church in Ninth Street, and that brother William R. Williams be the first preacher, and brother Granger, of Providence, be his alternate.

The meeting was now adjourned by singing the doxology, and a short and fervent prayer by the President.

THE BOARD OF MANAGERS

retired to organize under the new Constitution.

A short session was held before tea, at which a temporary Chairman, and Secretary, and Committee of Nomination, were appointed; and on reassembling at half-past seven, the Nominating Committee made their report, and the election by ballot followed, and the result was,

James M. Linnard, of Pennsylvania, was elected Chairman.

Pharcellus Church, of New York, Recording Secretary.

Barnas Sears, Baron Stow, William Leveret, R. W. Cushman, Richard Fletcher, Gardner Colby, Frederick Gould, and Thomas Richardson, Executive Committee.

The Executive Committee and Secretary residing in Boston.

Solomon Peck, Corresponding Secretary.

Edward Bright, Jr., Assistant Corresponding Secretary.

Heman Lincoln, Treasurer.

Richard E. Eddy, Assistant Treasurer.

Charles D. Gould and Joshua Loring, Auditors.

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No. VII.

[For the Memorial.]

ETCHINGS OF THE ORIGINAL CHRISTIAN CHURCH.

NO. V.—DAILY EMPLOYMENTS AND ENCOURAGEMENTS.

“Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. Yea, they continued daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart; Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.”—*Luke's Second Treatise to Theophilus, Fifth and Second Chapters.*

One more view of this primitive Church,—already sketched in preceding Numbers, as exhibited in the praying circle, in publicly holding forth the word of life, in the inquiry meeting, and last, in the administration of ordinances,—one more view I wish now to present, and for this purpose have selected the words above inscribed, as presenting a fair picture of the daily employments and encouragements of these early disciples.

If we would know their whole character, this becomes a most important subject of inquiry; for very often we meet with those whose deportment on the sabbath, or in the temple, at the more public or even the social meetings of the brethren, finds but a very poor correspondence in the *every-day* actions of life. It may have come within your notice, how much deception is often practiced in this way upon others, and even upon ourselves: But obviously every other test of character must be in a great degree fallacious, except that which regards the *every-day* deportment—the habitual feelings and conduct. To judge of the character, we must have the average samples, and not some rare exceptions.

In examining these primitive disciples by this safe and searching ordeal, we find in the first place, they were still with one accord in the temple, and this was their *daily* practice. When you first saw them, with one accord, engaging in prayer and supplication, you very likely regarded it as a peculiar case; as one of those brilliant novelties, those rare specimens

of religious zeal and union which are at distant intervals seen, but which you apprehend are very transient. It does not, however, prove so in this instance. These early disciples evinced the spirit of unfaltering perseverance,—they continued. Particularly is it worthy of notice, that they met each day in the temple for prayer. This, I am aware, cannot be done every where,—but in all our cities, like Jerusalem, and in the large and compactly settled towns, it might be done to a far greater extent than it usually is. Time can usually be found for it, as may be demonstrated by a little definite calculation. Let us see. If ten or twelve hours each day should be occupied in labor or business, seven or eight hours for sleep, half of the remainder for meals and usual family duties, there would still remain from two to four hours for religious services. If one-half of this were spent in private reading and devotion, still how easy to give the remainder to a meeting properly conducted. A deep interest in the value and sacredness of religious services, with cordial, ardent love to our Christian brethren, would make the inconvenience of such a meeting seem very trivial in comparison with its pleasure and advantages. The mutual convenience of all the membership should be regarded in the time and place fixed on for the gathering. The services should not be protracted to a wearisome or inconvenient length, and each one attending should be impressed with the importance of a pertinent and fervent brevity, in prayer or exhortation, or praise; and then a half hour thus employed would leave its fragrant savor, and shed its holy tinge on all the following hours of the day. This is not the language of untested theory. While we are writing, the oldest of our Baptist churches in this land, in close proximity, is illustrating the blessedness of such a daily service, and their hearts are made glad by its influence. Suppose their example, copied as it is from the divine guide-book, should be extensively imitated by many of our favored churches in all our cities and large towns. The unbelieving, both of the church and of the world, might call us enthusiasts, and brand the service as fanatical; but in the joy of heart which such a meeting would yield, we might well afford to bear such opprobrium. Primitive Christians had to bear much more, and yet they endured it not only patiently but joyfully.*

* One infelicity this primitive Church did not experience, which is frequently most embarrassing *now*. I allude to the unwillingness manifested,—by many who have solemnly covenanted with each other before the Lord and before the world, that they would not forsake the assembling of themselves together, for social religious exercises,—to comply with their engagements. What shall a church do, when, on carefully examining the divine guide-book, it is clearly perceived that the original and perfect pattern exhibits evidence of more frequent meetings

But in the second place, we find the pattern church, *individually* entering upon the discharge of Christian duties, by teaching and preaching Christ, at home and abroad; in the temple, that is publicly, and in a more private way, from house to house. Certainly they did not forget the inmates of their own dwellings; nor would they, on the opposite extreme, confine their regards to them, but going forth, and by personal and strictly missionary efforts, striving to make known the savor of the Redeemer's name in every place, they set us an example that we should follow their steps.

A careful examination of the import of the terms *preaching* and *teaching*, as employed by the Holy Ghost, would clearly show that these exercises, and especially the first—*preaching*—was not confined to the apostles or to any ordained ministers or officers of the church, but was freely participated in by all the brethren. A comparison of the testimony in the eighth chapter, first and fourth verses, will abundantly confirm this view.

What seems particularly worthy of notice in this matter, is the individuality of the efforts implied. Each one seemed to feel and act as though his individual part in the service could not be commuted. The service of the Lord and the promotion of his cause does not seem to have been so much attempted by proxy and by representatives on the part of the church, as to

for such purposes? A portion are willing to follow the *perfect rule*. Others hesitate, and say with obvious reason, "What is the use of increasing the number of our appointments, when even to *the one* regularly occurring between the Lord's day services, you do not and cannot secure the attendance of one-half or one-fourth, or, in some bad instances, not more than one tenth of those who voluntarily and solemnly entered into the engagement?" When a little unpleasantness of *weather* or *walking* (which we all know would not and actually does not hinder going twice the distance for some purpose of frivolous amusement or secular advantage,) keeps a large number from the sanctuary; and even on a mild and spring-like Lord's day morning, a few flakes of falling snow can banish scores of these *fair-weather* disciples from the sanctuary!" Now what is to be done under such circumstances? Rash and hasty exclusions are certainly to be avoided: and yet this entire neglect of discipline, for the palpable breach of covenant and of God's express mandate, ought not to be tolerated. The human system, the body, is sometimes in similar circumstances, when a dead and decaying limb seems to require amputation, and yet there is not enough of healthful vigor in the system to endure the operation with safety. The horticulturist is sometimes beset with the like difficulty in his fruit trees. They are encumbered with fruitless branches, and the whole tree seems dying under a load of unproductiveness, but would scarce bear so extensive pruning as would be requisite for its entire removal. Now as wisdom requires, in these cases, an earnest effort to infuse more healthful vigor into the system, that it may bear the operations which future productiveness requires, so, undoubtedly, the churches often need to be aroused and revived to prepare them for the faithful discipline which the honor of Christ and their own fruitfulness demands. Let every wise and hopeful appliance for recovering the branches be used; but if they will not become either thrifty or fruitful, they must be pruned off, painful though the process may be. Otherwise life will scarcely be retained in any part.

have been regarded a personal thing which belonged to all the members in their individual capacity.

If in idea even, we undertake to follow out the accomplishment of what is here recorded, the nature of this personal effort will present itself before us as involving much that is crossing to a partially sanctified nature. In some instances it would be peculiarly so,—when the former relation of the parties was of such a character as to enhance the feelings of embarrassment, in the humble endeavor to recommend a crucified Saviour, and a cross-bearing religion. But even in such cases, love would serve to make this cross comparatively easy; daily obedience, that is, taking up this cross whenever met with, would serve to wear it away, till it should become light and easy to be borne. Let it be borne in mind that a neglected cross, and omitted duty, a dishonored and disobeyed Saviour, never tends in this way to increase our pleasure.

The reasonableness of the service thus daily performed by them, deserves to be particularly noticed. Their proceedings were in perfect harmony with the acknowledged principles of our nature. We naturally speak of that which most deeply interests us. Especially where the interest is a common one in which many share with us, or may share with us a common benefit. How certain, under such circumstances, unless we would belie the deepest and most universally recognized principles of our being, that we shall not fail to speak of the things which so deeply interest our highest fears and hopes for both worlds! Such service, undertaken with the cheerfulness which its very nature is adapted to inspire, and persevered in with tender solicitude and holy love, seems admirably in harmony with the highest and best object of our existence.

Hence it does not seem strange that “they filled Jerusalem with their doctrine.” There is no marvel in this, for they took the very way, employed the most direct and certain means for securing this end. The whole gospel plan proceeds upon the principle that mankind are disinclined to its message, and will not, self-moved, seek after it. Therefore its very commission requires that it be published, spread abroad. Go ye into all the world, and preach the glad tidings to every creature. How could this mandate be fulfilled by these early disciples of a crucified and now exalted Saviour, but by their going from house to house, preaching and teaching Christ? Surely it becomes us to consider whether we have done any thing commensurate with our facilities and advantages in this respect. If the examination fills us with shame and condemnation for past unfaithfulness, let us in future redeem the time, and strive to honor our God and Saviour, and bless the perishing around us, *and accessible to us, with these glad tidings of great joy.*

Let us next proceed to inquire with what *encouragements* they were favored, while performing these daily duties? They had the best and most cheering, for the record expressly states that the Lord added unto the church daily such as should be saved.

Only the Lord can add such members to the churches. It is just as much His exclusive work to add to, and enlarge the church, as it was originally to found it. This is seen in the fact that He only can provide the fit materials. In the last paper, we have seen while considering the subjects of gospel ordinances, that none but converted souls can be built up as lively stones, a spiritual house. But to convert the soul to God, effectually to renovate the heart, is emphatically God's work. But how is this work ordinarily accomplished? Notice the scriptural account of it. "Of His own will begat he us, by the word of truth." That very word of truth which these primitive Christians so diligently proclaimed from house to house, is God's instrument for this glorious work. The fact that the efficiency was of God, seems every where acknowledged by these disciples; and yet they acted on the full and cheering conviction that there is the same direct connexion between the proper communication of the truth, and God's blessing upon it, as there is between the husbandman's sowing good seed in his field, and ordinarily (not always) gathering a harvest from that field, by the blessing of God upon his labors. In fact, how could their conviction be otherwise? for they implicitly believed the promise of God, which by this very figure he has illustrated and confirmed. See Isaiah 55: 10, 11.

Still the whole work of conversion, the instruments, the skill to use them, and all the agency from first to last, is all of God; to Him therefore should be all the praise. How full the tribute of that praise, how high the strains of gratitude must have swelled for such encouragement! Try for a few moments to make the case your own. What if *every day* witnessed accessions to the number of converts in the dear church of which you are a member. If instead of months and even years of barrenness, every day gave joy to the angels in heaven, and all the good on earth, by the addition of converted souls! Is not the very thought enrapturing?

The character of these converts would essentially enhance the joy of their reception. Sometimes the churches have pain, from those received to their fellowship. The more considerate and prudent often are filled with apprehension, when additions are made which do not bring the most satisfactory evidence that they are truly born of God; and these sad apprehensions have in many cases been fully realized. But it

is never so, when the Lord adds to the churches such as shall be saved.

One can scarce close the perusal of these sketches, without reflecting, 1. How much of the Spirit and grace of Christ these early Christians must have possessed, to enable them, under such circumstances, to evince all these noble and lovely traits—such perseverance, union, prayerfulness, and daily activity in their Master's service! 2. How deeply should we lament the want of such a spirit in modern churches, in our own church perhaps—and even in our own hearts. 3. Since the divine fountain of unwasting fullness is still as accessible to us as it ever was to them, how earnestly ought we to seek this Spirit, and copy the deportment we have contemplated! Let us immediately begin, more intensely desiring union and prayerfulness; more devotedly serve God publicly and privately, in the sanctuary and from house to house, and then may we have reason to expect daily additions from the Lord. Scores, hundreds, thousands will be born in a day, when all who profess to seek this favor, shall do so with their whole hearts.

KAPPA.

HISTORICAL SKETCH OF THE BAPTISMAL CONTROVERSY.

BY THE REV. THOMAS POTTENGER.

Controversy may be useful both in the elucidation and in the defence of truth. Light sometimes results from the collision of minds. Christianity is an aggression upon error of every form. Jesus held controversies with the religious sects of his day, while Paul and his brethren made use of offensive weapons to pull down the strongholds of sin and superstition.

Controversy is not an evil in itself: the passions, the prejudices, the sins of men make it such. When they write for victory rather than for truth, when they bring against one another railing accusation, or when they dip their pens in the gall of bitterness and use the bonds of iniquity, then it becomes an evil which all lovers of good men must deplore, and which the final Judge will condemn.

Controversy cannot always be avoided without the loss of a good conscience, and the sacrifice of truth. These sacrifices ought not to be made. In the controversies of modern times, the Baptists have had a full share (some persons think they have had *above* their share), yet in many instances circumstances have left them no choice between the maintenance of their principles and treason against the divine Lawgiver; or between the *reward of faithful* and the *doom of faithless servants*.

Among the circumstances which have been part of their history during the last two hundred, that on baptism must be placed in the fore ground. So long back as the reign of Henry VIII., some of their books were in circulation among our countrymen; hence, in the year 1538, Cranmer and other inquisitors were commanded by the king to hunt out the Baptists, and "to burn their books." One of the earliest publications of any note that has come down to the present day, is mixed up with the history of John Smith and his brethren in Holland. Smith had been the parish minister of Gainsborough in Lincolnshire; but refusing to conform to the popish ceremonies which the Bishop enforced with unsparing rigor, he gave up his living, and sailed to Amsterdam in search of liberty and truth. During his voluntary banishment, he united in church fellowship with the Protestant exiles, who received him with much affection and joy as an angel from heaven. Reading the Bible, study, and prayer, however, produced an entire change in his views with regard to believers' baptism, which he no sooner made known than his brethren acted in violation of their much lauded principles of charity and free communion, by excluding him from the church as they would have done a heathen or a publican.

The sword of controversy was now drawn out of its sheath, and the scabbard thrown away. Both parties rushed eagerly into the battle. Against Smith and his party the learned Ainsworth wrote two books, one called "A Defence of Scripture," and the other "A Censure of a Dialogue of the Anabaptists." On the same side, Johnson published "A Christian Plea," whilst Robinson entered the breach among the storming party, and as leader of the forlorn hope. In addition to these champions of infant baptism, two more violent ones came upon the stage under the names of Jessop and Clifton, one publishing a "Discovery of the Errors of the English Anabaptists," and the other "The Christian Plea."*

Smith picked up the gauntlet which these giants of pedobaptism had thrown down, and sent forth to the world his celebrated book entitled, "The Character of the Beast." According to Ivimey, it was printed in Holland, A. D. 1609. Originating abroad under these circumstances, the controversy was not long in reaching Christians at home. Smith finished his course shortly after the publication of his book, and was succeeded in the pastoral office by Thomas Helwisse, who returned to England with some of his brethren, and formed a Baptist church in London. Books were written against these courageous men, and when the press could not, or did not, stop the progress of their opinions, James I. and the Bishops tried what virtue there

* Crosby, vol. i. pp. 91, 92. Taylor's History of the General Baptists, vol. i. 72.

was in fines, prisons, and chains. In the shape of a remonstrance against persecution, Helwisse and his friends published, A. D. 1615, a pamphlet of forty-eight quarto pages, containing a dialogue between a Christian, an unbeliever, and an indifferent person; as well as a clear exposition of the principles of the dissenters, and of the Baptists. In the following year another book was published in favor of the down-trodden sect. It was a translation from the Dutch. Dr. Wall called it the first printed in the English language against infant baptism. Ivimey, however, denies this, with evident truth on his side, but admits that it may have been the first *published*, arising from the difficulties of publishing any thing against the established religion.*

According to Crosby, this book received no answer for the space of thirty years, when Mr. Collett of New England made an attempt to do so in his "Vindication of the Right of Infants to Church Membership and Baptism." Four years after this vindication came from the press, a Baptist in London wrote a letter to a friend in the country, in which he avowed his conviction that "there was neither precept, nor example, nor just consequence for infant baptism, but for the baptizing of believers." This private letter fell into the hands of a Churchman, who published it without permission from the author, and appended to it a reply, under the title of "Anabaptist Mystery of Iniquity Unmasked." According to this Churchman, the Baptists not only separated from the established church, but wrote many books in defence of their practice, and had multitudes of disciples: moreover, they were in the habit of proving their doctrines by large quotations from the scriptures, while they refused any conferences with the learned men of the establishment. What rash people they must have been to write so many books against the Churchmen of those persecuting times! Some allowance must be made for their refusal to confer with learned prelates on the ground that former conferences had resulted in the poor Baptists finding themselves in Newgate, or other prisons, both in London and in the country. Burnt children dread the fire.

In the year 1624, other champions came forth to defend infant baptism against attacks from the immersionists. Two of these were Dod and Cleaver, ministers of the Puritan school, who published "The Patrimony of *Christian* Children." Books and pamphlets now became too numerous for their readers, and while some of them bore ludicrous titles, others were deeply imbued with the spirit of the age. Disputants were eager to display their controversial powers, nor can it be denied that some of them wielded their weapons with vigor and success. Among other authors who took part in this intellectual warfare, mention

* Ivimey, vol. i. 127.

ought to be made of Mr. Barber, the pastor of a large Baptist church in London, who published a work, A. D. 1641, to prove that "our Lord Jesus Christ ordained dipping, and that sprinkling of children is not according to Christ's institution; and also the invalidity of those arguments that are commonly brought forward to justify the practice." For this offence, Barber was thrown into prison for eleven months; and the same parliament which had abolished the star chamber, and other instruments of spiritual despotism, made the writer feel the weight of their bigotry and intolerance, because he had pleaded for dipping in the room of sprinkling, and for believers instead of infants. Think of a good man suffering eleven months' imprisonment for writing a book in defence of believers' immersion! What made the matter worse, was this, that the bigots who tried to bind Barber with the fetters of Presbyterian uniformity, had just thrown off the yoke of Episcopal bondage, and were endeavoring to force upon the nation the solemn league and covenant. Persecution did not silence the Baptists, for another work now came from the London press, under the title of "The Vanity of Childish Baptism," the object of which was to prove that immersion is essential to the ordinance, and that infants have no part or lot in the matter. Publications, replies, rejoinders, thus following one another on both sides of the question, kept public attention awake to the subject of baptism, and led persons of all denominations to read and judge for themselves.

About this time there was an accession of considerable strength to the ranks of the immersionists by the baptism of Francis Cornwall, A. M., who left the establishment and cast in his lot among our churches. He was a man of superior attainments, and of great moral worth. He bought the truth and sold it not. In vindication of his change of opinion on the ordinance of baptism, he published "The Royal Commission of King Jesus," which was dedicated to the House of Commons, and copies of it given away to members at the door.

While the press had been groaning under the weight of sermons, pamphlets, quartos and folios, on this controversy, the learned men of the commonwealth relieved the monotony by holding public disputations on the same subject. One of these took place at Bewdley, in the county of Worcester, between John Tombes and Richard Baxter. Both of them were first-rate disputants, as well as giants in talent and in learning. The contest partook of the sublime. At the very time when some of the finest fields in England were covered with the slain and drenched with the blood of our forefathers, learning, logic, intellect, and truth were striving for victory in the parish church at Bewdley. On the first of January, 1649, the discussion began at nine in the morning, and lasted till five in the evening. The Presbyterian

claimed the victory, but the Baptist made about twenty converts, who were formed into a church. "All scholars present," said Anthony Wood, "did conclude that Tombes got the better of the argument by far."*

Before this, a similar discussion had taken place in Southwark, between Dr. Featley and four Baptists. At the end of two years, the Doctor published his version of the dispute, under the title of "The Dippers Dipt, or the Anabaptists Ducked and Plunged over head and ears at a Disputation in Southwark."† Allowance must be made for the violence of the Doctor, on the ground that he had been deprived of two livings for bad behavior; that he had been expelled from the assembly of the divines as a spy, and placed in confinement by order of parliament. While confined in the house of Lord Petre, Henry Denne was sent prisoner to the same place for preaching against infant baptism, and for immersing his converts, contrary to the decrees of Parliament. Denne sent the Doctor a challenge to discuss the points at issue between them on baptism. The challenge was accepted, and the champions met; but at the end of the first argument, the Doctor gave up the contest, saying, it was unlawful to dispute without permission from the higher powers. What a pastime for two prisoners to hold a disputation about baptism! What a feature of that polemical age!

There was another discussion, on the same subject, in the parish church of Newport Pagnell, between Mr. Gibbs and Mr. Carpenter; the former was the parish minister, and the latter was an Independent. Carpenter published his version of the discussion in a work which he called "The Anabaptists Washt and Washt, and Shrunk in the Washing."

As old combatants died, new ones continued to appear on each side of the battle field, eager to assist in the conflict, and to share the toils and honors of theological controversy. Baillie, of Glasgow, published a book, under the alarming title of "Anabaptism, the True Fountain of Error;" but Mr. J. Wall favored the world with another, which he called "The Anabaptists Anatomized, and silenced in a public dispute at Abergavenny, A. D. 1654." It was almost a miracle that any of the poor Baptists survived these anatomical operations. It was bad enough for Dr. Featley to duck and plunge them so violently in Southwark; it was worse in Mr. Carpenter to wash them so long at Newport till they shrunk in the washing; but it was an act of barbarity, if not flat murder, for Mr. Vaughan to make experiments upon them in comparative anatomy at Abergavenny. Who can wonder at their being *silenced* under such a process! From some cause unexplained, Hercules Collins of Wapping was not anato-

* Orme's *Life of Baxter*, pp. 682, 683.

† Ivicey, vol. i. p. 164

mized ; for he outlived those dismal times, and printed a book, which he had assurance enough to call "Believers' Baptism from Heaven and of Divine Institution ; Infant Baptism from Earth and of Human Invention." In this way the contest had been maintained not less than half a century. As old actors retired from the strife, others came forward to wield new or furbished weapons. Against the host of Episcopalians, Presbyterians, Independents, and Quakers, the Baptists stood alone. Bishops, doctors, vicars, rectors, and plain dissenting ministers, led on the forces to defend infant baptism, now so vigorously assailed by the advocates of a return to apostolic immersions.

Thus matters went on till the beginning of the eighteenth century. After what seemed like a truce between the dippers and the sprinklers, hostilities were renewed at the period just named, by Mr. Russen publishing his book entitled, "Fundamentals without a Foundation, or a True Picture of the Anabaptists." Not to say any thing of the abuse which this writer heaped upon the ancient mode of baptism, according to the concessions of the most learned men in Europe, the picture which he drew of the Baptists was not a *true* one ; hence Joseph Stennett replied to it in a work so distinguished for learning and argument, that it silenced his antagonist, and gained for himself high reputation as a polemical divine.

Passing over a multitude of theologians who figured in this controversy during the last century, the two principal writers that divided public attention, on account of their talents and attainments, were Dr. Wall and Dr. Gale, the former a Churchman, and the latter a Baptist. Dr. Wall wrote his "History of Infant Baptism," for which the clergy, met in convocation, passed him a vote of thanks, and one of the universities made him Doctor in Divinity. Dr. Gale, then twenty-seven years of age, published his "Reflections on Dr. Wall's History of Infant Baptism." "The extraordinary merit of this performance," said a pedobaptist, "soon made the author known and respected ; and even those who were not convinced by his reasonings, awarded him just praise for his erudition and modesty, as well as for the candor and charity which he discovered towards persons of a different persuasion from his own." For twelve years after this publication issued from the press, Dr. Wall remained silent, either unable or unwilling to grapple with his learned opponent ; but at length he published an answer to the "Reflections on his History," in a spirit which betrayed the mortification of his pride under the the defeat he had sustained. "He has treated me very roughly," said Dr. Gale, "and has endeavored to enrage the clergy, as well as our own people, against me ; besides which, there appears not to be much in his book ; however, I am preparing an answer." Before his answer was finished, death

removed the illustrious man to a new and nobler scene of action and of enjoyment.

When these champions quitted the stage, the question at issue between them continued as far as ever from being settled. Dr. Gill buckled on the armor, and produced no less than ten different works on the side of believers' baptism; but, though learning had displayed its stores, eloquence charmed, and arguments convinced inquirers after truth, there seemed no prospect of the controversy coming to an end. It was in the year 1784, that A. Booth published his book, called "Pedobaptism Examined on the Principles, Concessions, and Reasoning of Learned Pedobaptists." This was fighting them with their own weapons, and using their own armor in which they trusted. It was a shell thrown into the camp of the enemy. Alarmed at the consequences of this novel attack, Dr. Williams, late of Rotherham College, wrote a book in answer to Mr. Booth, without destroying the force of his reasonings, or settling the dispute.

Time would fail to name a title of the writers who have attacked or defended poor infant baptism. In our own day, the very points which the ablest men of a former age discussed, have been gone over again with no better results. Local circumstances have, in some instances, renewed the discussion, not without hard words and animosities which injure the cause they are destined to serve, and reflect dishonor upon the writers. Truth gains nothing by railing accusations. Cox, Gibbs, Pengilly, Carson, and many others have written in favor of believers' immersion, while honorable mention should be made of Ewing, Wardlaw, and Halley, who have employed their talents and learning in the defence of infant baptism. Having abandoned the outworks which the veterans of a former age vigorously defended, Dr. Halley has retired within the citadel, which Mr. Stovell has attacked with great determination, and not without hopes of success.

Thus we have given a bare sketch of this fruitful controversy. Thousands have taken part in it since the days of John Smith. Many of their publications are now forgotten or unknown. Two hundred years the war of words and of books has lasted; innumerable sermons have been preached, and the press has groaned under the weight of publications against infant baptism, or in its favor; still the controversy is undecided, and a wide, though not an impassable gulf, separates the warriors. Learning, talent, logic, and eloquence, have done their utmost to bring the discussion to a satisfactory conclusion, while prejudice, bigotry, sectarianism, and railing, have hindered the long wished for consummation. May we not cherish the hope, that ere long the sword of controversy will be put up into the scabbard, that the truth as it is in Jesus may prevail over prejudices, passions, and errors,

and that among good men of every denomination there may be a nearer approach to the principles and usages of the first churches? For this purpose there must be a profound regard for the word of God. Appeal to this must be law to all parties. This is the judge that ends the strife. Preconceived opinions must yield to the decisions of the Bible. Just principles of interpretation must be adopted. Richer communications of the Holy Spirit must be desired, and then we may hope to come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. Generations yet to come will hail this union with a rapture proportioned to its importance, and the Saviour will be glorified in seeing the answer to his prayer, "That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

CONDENSED REVIEWS.

Complete Works of Andrew Fuller : Volume III.

The American Baptist Publication Society have nobly and promptly redeemed their pledge, that they would give a more complete and beautiful edition of these unsurpassed writings, than had ever before appeared. We noticed the contents of the first and second volumes in the February No. of the Memorial, and need not again rehearse the various excellencies of this edition. This third and last volume, is larger than its predecessors, reaching 856 pages. It contains the Expository writings of Fuller, on Genesis and Revelation—with a large amount of rich Miscellaneous Articles in form of Association Letters, Reviews, Essays, &c., and in the end two Sermons, (which rightly belonged in Volume I.) quite too good to be lost;—the whole completed by two very valuable indexes, one of the subjects discussed in all the volumes, the other of the texts of scripture illustrated. How immense the advantage which our numerous, but ill-supplied ministry, will be able to derive from these beautiful volumes! Will not some generous friend see to it that each minister accessible to him is furnished with this standard work?

The same Society have issued an improved second edition of *Howell on Communion*, forming an attractive volume of 271 pages 12mo. The same author has written a small work on *the Deaconship*, which this Society have also stereotyped in an inviting 18mo of some 150 pages. The hasty and imperfect examination we have been able to give it, indicates that Dr. Howell has exercised his usual discrimination and good sense in its preparation. Pastors and Deacons should both study this treatise.

The Publication Society have also rendered good service to their patrons and friends, by a gilded little volume entitled, *Married Life a Wedding Gift*, by Dr. Belcher. *Scripture Tales*, by the same author, and a similar volume by one of the Editors of the Memorial, are among the Society's recent issues. May they do much good!

Colby & Co., 122 Nassau Street, New York, have recently published the three following volumes, whose titles we here quote entire, so as to convey a more adequate idea of their nature and worth:

1. *PASTOR'S HAND BOOK: Comprising Selections of Scripture, arranged for various occasions of official duty. Together with Select Formulas for Marriage, etc., and Rules of Order for Churches, Ecclesiastical, and other Assemblies.* By W. W. Everts, Pastor of Laight Street Church, New York.

2. *THE BIBLE MANUAL: Comprising Selections of Scripture, arranged for occasions of private and public worship, both special and ordinary. Together with Scripture expressions of prayer, abridged from Matthew Henry. With an Appendix, consisting of a copious classification of Scripture text, presenting a systematic view of the doctrines and duties of revelation.* By W. W. Everts.

3. *THE JUDSON OFFERING, intended as a Token of Christian Sympathy with the Living, and a Memento of Christian Affection for the Dead.* Edited by Rev. J. Dowling, A. M.

The design of the two former of these publications, very well explains why some of our puritanical fears were aroused, to guard against any thing like a Liturgy, in our free, and we would hope, increasingly spiritual churches. There is nothing comparable with the Bible itself—the whole Bible—either for public or private reading. Nor is it so cumbersome in size, or so perplexed or recondite in the arrangement of the good things which it contains, as to make the process of curtailing and newly adjusting its several parts, an indispensable pre-requisite to its general usefulness. The Greek Church, the Romish Church, and, to some extent, the English and American Episcopal Churches, have mapped out parts of the Bible, in a series of Lessons, for the use of their congregations. We have the express testimony of our beloved Missionaries now among the Greeks, that their lessons have supplanted the Scriptures, to the great detriment of the cause of truth. Should such be the result of relying on selections and arrangements of this kind, among ourselves, we should have occasion to deplore their introduction.

It has seemed to us less necessary,—at a time when our ministry is more intelligent, more capable of making judicious biblical selections, each one for himself, than at some former periods,—to map out parts of the Bible for public use in this way. Still we are not insensible of the aid

which ministers and others may derive from the judicious assistance of skilful and faithful compilations of this kind; and the examination we have been able to give to both of these well executed volumes, induces the conviction that few of our young and comparatively inexperienced pastors could have performed the service here attempted more wisely. The formulas, including forms of prayer for marriages, in the pastor's hand book, are to this extent, at least, a complete Liturgy; and though it may be allowable, or even wise, for some use to be made of such helps, our pilgrim and non-conformist principles and habits lead us to recoil from contact with the *beginning* even, of a system of forms, the tendencies of which have in so many instances proved injurious. For this reason, perhaps, we could never bring ourselves to write or read, or commit to memory forms of prayer of human composition, believing that reliance on the Spirit to help our infirmity in prayer, is the best assistance. To us the most beautifully composed form of prayer at a marriage, would lose half of its sweetness and power, had we reason to think it a *memoirer* exercise, rather than the outpouring of the heart's warm offerings. Thus much we have been led to say, to guard against the introduction of abuses, which can be easier prevented than remedied.

A large part of the Bible Manual is entirely free from objections in both of the above mentioned respects, and will prove, we doubt not, a seasonable and useful help in the devotions and biblical investigations of ministers and private Christians.

The Judson Offering, though bearing a name too narrow for the entire scope of its contents, is a judicious compilation of Missionary Sketches in poetry and prose, from some of the most distinguished modern writers; combined with many contributions by the Editor, all well adapted, as it has seemed to us, to awaken, increase, and perpetuate a missionary spirit. We hope many thousands of this volume will be called for, and widely distributed.

Mr. Carter, of 58 Canal Street, New York, has recently issued four beautiful duodecimo volumes of about 400 pages each, as follows: 1. *Foster's Essays*. This incomparable work has never been presented in so inviting a form, in any American edition. Would that it might be read and pondered as its intrinsic excellence warrants. 2. *Authenticity and Inspiration of the Bible*, from Bagster's Comprehensive Bible. The best exhibition and illustration of this great argument any where accessible to the English reader.

3. & 4. *Sacred Philosophy of the Seasons*, by the Rev. Henry Duncan, D. D., of Ruthwell, Scotland. One volume is devoted to each of the seasons, and the two now issued embrace Spring and Summer. The work has been much admired in Europe, and this first American edition seems to be eagerly sought for. The plan is, to bring in a connected

form the several appropriate objects of contemplation which each season suggests, into a regular series, so that every day of the quarter of the year, may have a fit topic for study and meditation. Instruction of the best kind, is thus made tributary to devotion. The author says, "the chief duty I have assigned myself, in writing the 'Sacred Philosophy of the Seasons,' is to draw from natural objects, as they unfold themselves in the progress of the revolving year, proofs of the being, perfections, and attributes of the unseen Creator." How noble the plan, and most successfully has it been accomplished.

The Harpers have just completed THE GREAT ILLUMINATED BIBLE, which has been in course of publication for some years, and has often been noticed in our pages. It may now be had in superb binding, and certainly is the best as well as most beautiful book which the eyes can rest on. The fears of some of our friends, that sectarian bigotry would mar the work by foisting into the illustrations some of the monstrous untruths, which have deformed similar works before, have not been realized. Most happy are we to perceive that Pseudo-baptist perversions have no countenance in these designs; the artist has not stultified himself, nor attempted to throw dust in the eyes of his readers, by misrepresenting the ordinances of Christ, in harmony with modern innovation, instead of ancient usage. The nearly 2,000 pictures, great and small, are indeed of various merit and appropriateness, but will prove, we think, eminently satisfactory. The insertion of the Apocrypha in smaller type, and the copious Indexes, Concordance, and Family Records, render the book as complete as could be desired.

The same publishers have issued *D'Aubigne's Discourses*, translated by Baird, which will gratify the taste of the admirers of that lively and evangelical author. The discourses and essays are seventeen in number, and fill a large 12mo of near 500 pages.

The Novitiate, or a Year among the English Jesuits, a personal narrative, by Andrew Steinmetz, is an exceedingly interesting volume, revealing much which it behooves the world to know, and is also published by the Harpers.

Their *New Miscellany*, Vols. X.—XIII. inclusive, embrace *Darwin's Voyage of a Naturalist*, in two volumes. They contain a narrative of the voyage of the English ship Beagle, for scientific purposes, together with a sketch of observations in natural history and geology, so presented as to interest the general reader. *Prairie Land*, by Mrs. Farnham, a lively and charming as well as truthful description of western scenes, and *Voyages in the Arctic Regions*, by Sir John Barrow, condensing whatever is most valuable in all the recent voyages in this direction, into one exceedingly interesting volume.

[Several notices unavoidably deferred till our next No.]

MONTHLY RECORD.

TEN DAYS IN RICHMOND, VIRGINIA.

Under other and more auspicious circumstances the summons would have been most welcome, to hasten to *the capital of the old dominion*, and mingle with the brethren of the Sunny South. In all our former intercourse we had found them most cordial and affectionate in their greetings, generous in their hospitality, and evincing in various ways the endearing spirit of true Christian brotherhood. Sundry ominous intimations had met our notice, that a change and coolness had (perhaps not very unnaturally) come over their spirits within the last eighteen months; and it was just because we did not wish to witness its manifestations, that the appointment to attend their anniversaries, to be held early in June, awakened some forebodings. It is but honest to confess that we dreaded to mar the sweet remembrance of former most pleasant intercourse with some of the precious specimens of warm-hearted Christian disciples we had there met. We deplore the sundering of the ties of fraternal union, among the late persecuted, vilified, and cotedmned adherents of one Lord, one faith, and one baptism. Whatever may be their color or condition, their residence or the infelicities of their allotment by Divine Providence, we would not willingly see them non-fellowshipping each other, or the ties that have united them rudely broken.

On our arrival, one day before the Virginia Anniversaries commenced, our welcome was as kind as the altered circumstances of a new and half-suspected relation would allow. O how chilling to mark the supervening cloud of distrust, and half-heartedness, where the most confiding love had been wont to shed its welcome radiance! Such, alas, are the alternations of this imperfect state. Incomparably better men than we can lay claim to be, experienced such changes in the deportment towards them, of those who would once have plucked out their own eyes for them. Why then should we hope for exemption?

Friday morning, 5th of June.—The State Anniversaries commenced with the meeting of the Virginia and Foreign Bible Society. The Annual Reports read did not indicate much progress in the operations of the last year. The Board had been removed from Richmond to Norfolk and Portsmouth, and the brethren appointed to manage its affairs, had not been early apprized of what was expected of them. Their Report took strong ground against the ordinary operation of “soliciting agents” in behalf of our benevolent Societies. It was evident that its statements in this respect, were not generally acquiesced in. Some addresses were made in behalf of the good cause embraced by this Society; and then just before the adjournment, the tug of war commenced. A resolution

was introduced, directing that the auxiliaryship of this Virginia Bible Society, should be transferred to the Foreign Board of the Southern Baptist Convention. Not a single reason requiring this transfer was stated, and by consent of the mover it was so modified as to raise a committee of nine, to inquire into the expediency of the proposed measure. In this shape it passed unanimously, the committee was appointed, and the Society adjourned. Had the course which this *committee of inquiry*, (as well as a similar one raised by the Southern Baptist Convention the next week) saw fit to pursue, in refusing a free conference with the representatives of the Society, to which they had ever been auxiliary, and which had a deeper interest in the proposed change than any other body—had this at the time been at all suspected, it would have been proper publicly, and before all interested, to have set forth the merits of the case. But as this very singular course of proceeding could not be anticipated, the opportunity of meeting this suicidal measure at the threshold, was lost.

In the afternoon of the same day, the Virginia Foreign Mission Society held its anniversary. The venerable father Montague presided on this occasion, and the reports and addresses passed off as usual. Here, too, a very considerable falling off in the receipts for this important object, was noticed, when the last year was compared with many of the preceding.

We might have noticed that both the above-mentioned anniversaries were held in the new church edifice, erected and occupied by the Third Church, under Rev. J. B. Taylor's ministry—an economical yet beautiful and commodious structure 60 feet by 75, with a fine suit of basement rooms, all of durable materials, on a fine site, with ample grounds around it, all costing but about \$13,000, and almost entirely paid for. Much credit is due for all this to the indefatigable labors of their beloved pastor, who seems abundantly blessed with that apostolic requisition, *well reported of* by those without and within too. Very few can find it in their hearts to refuse *an appeal for a little aid*, from this modest and excellent man.

The next morning (in the beautiful edifice of the Second Church) the General Association of Virginia commenced its session. This body conducts the Home Mission operations within the bounds of the State, and had enjoyed an average degree of prosperity the last year. The able Secretary, Rev. Eli Ball, read their Annual Report, and at eleven o'clock the Rev. Joseph Walker preached the introductory sermon. In the afternoon, various items of ordinary business of this Association were transacted—one of which is the designation of ministers to preach in the several pulpits of Richmond and vicinity on the Lord's day. None are consulted, but all present are regarded as at the disposal of a committee of arrangements, who allot them according to their discretion. Of course, as there is usually more than one hundred ministers present, and not one-fourth of that number of appointments to fill, some must be omitted,

and the croakers can always imagine reasons of a sinister kind why *they* are omitted. *Mais N'imparte.*

The holy day of rest, besides some early prayer-meetings in different parts of the city, was signalized by a conference at half-past eight o'clock, on the state of religion. Many took part in it, and nearly two hours were very interestingly and profitably spent. Some of the aged ministers spoke with much feeling—and some in middle life, or even younger, offered their testimony. It was a solemn, heart-searching season, not soon to be forgotten.

The usual Lord's day services were uniformly well attended and interesting, so far as we could learn. The word was sounded out with power, and many who that day sowed in tears, it is hoped will eventually reap in joy.

At night we worshipped with the Reformers, or Disciples (as those often mis-called Campbellites choose to be named), and heard a good appeal for the Bible Cause, by our official successor. The indications are, that the one hundred churches of this fraternity in Virginia, will do generous service in this good cause; nor should we much marvel, if their greater zeal and steadfastness in the noble object contemplated by the American and Foreign Bible Society, should put to shame the coolness, and perhaps entire desertion of some who helped originate the Society, who professed and doubtless felt much love for it in the outset, and who are not able to assign one wrong which it has done, as a reason for their change towards it.

Monday morning the place of meeting was again changed to the noble edifice of the First Baptist Church. The business of the General Association was completed, and the Anniversary of the Education Society also was held.

In the afternoon the Virginia Publication and Sunday School Society held its Annual Meeting. It seemed about to pass off with little spirit or interest of any kind, till the newly elected Secretary of the Parent Society in Philadelphia—Rev. T. S. Malcom—was called forward, and by a brief, but most pertinent, touching, and powerful address, infused a life and vigor into the nearly expiring auxiliary, which was most cheering. There is immense room for the active efforts of such an organization, within the ample bounds of the old dominion; and the effort set on foot at that time—to furnish in part a Sunday School Library to every school which will make the requisite effort to send in their report and five dollars towards its purchase, promises happy results.

We know not that any report will be furnished of the speech of the youthful Secretary on this occasion, nor have we room for even an outline of it: But the whole scene is vividly impressed on our recollection. When first called forward, he was asked to occupy the pulpit, that he might be the better heard; but with a sweet smile, half hiding his con-

scious embarrassment, expressed the fear, that the pulpit would swallow him up entirely. Then taking his stand in front of the Secretary's table, he began with some touching allusions to Sabbath Schools, which brought many a heart into the eyes: then, by a natural transition, he passed to the relations of the American Baptist Publication Society, which he was now beginning to serve. He stated how scrupulously they had conducted their operations, to give satisfaction in every section of the country, and offence to none. Delicately he alluded to his own motives and wishes, in leaving the South and West, with which he felt himself inseparably identified, where all that was dearest and most sacred to him was planted; that by connecting himself with this institution he might best serve the great whole. Like one conscious of his weakness, he had stepped back a little, from the object he desired to elevate, that he might use this Society as a lever-bar, to move the mass,—to bless the country, and thus the world, with the full measure of God's sanctifying truth. The result showed that this appeal of the young but admirably qualified Secretary, was admirably successful. May he and the cause which he so discreetly pleads, *go on and prosper abundantly!*

A union prayer-meeting was attended Monday evening. It was indeed a *bethel* season. God was there, and all hearts seemed to respond to the appeals for more perfect consecration to his service.

Tuesday morning the report of the committee of nine, above noticed, was brought in, before the Virginia Bible Society. The committee were divided in opinion, a majority recommending the passage of the resolution referred to them for inquiry. They furnished no reasons, in shape of a report, but contented themselves with barely giving their affirmation to the separation; accompanied with a few words from the chairman at a subsequent stage of the debate, so entirely contrary to his usual excellent character and fraternal, generous views, as left the impression that some temporary hallucination of a most perverting character had fixed its enchantment on him. The clear and logical arguments of JETER, and the powerful appeal of POINDEXTER, entirely effaced every pretence of reason for the course proposed; and though some ineffectual attempts were made to show some colorable ground of objection to continued union with the North in this Bible Cause, yet when the vote was taken, more than two to one were in favor of an indefinite postponement of that uncalled-for disruption. Would to God that such might ever be the result of endeavors to separate brethren!

We purpose giving, in the next article, from the most reliable sources, a full account of the doings of the Southern Triennial Convention, which assembled the following day; and will therefore defer to a future number such a review of its action on the above subject, as we have not room for the present month.

R. B.

SOUTHERN BAPTIST CONVENTION.

Wednesday, June 10, 1846.

The Southern Baptist Convention met at eleven o'clock, in the First Baptist (Rev. Mr. Jeter's) Church. The following gentlemen were officers of the Convention which assembled in Augusta, Georgia, in May, 1845, and according to the constitution, hold their offices until others are elected, viz:

President:

Rev. W. B. JOHNSON, D.D., of South Carolina.

Vice Presidents:

1. Hon. WILSON LUMKIN, Georgia.
2. Rev. JAMES B. TAYLOR, Virginia.
3. Hon. A. DOCKERY, N. Carolina.
4. Rev. R. B. C. HOWELL, Tennessee.

Dr. M. T. MENDENHALL, Charleston, S. C., Treas.

Rev. J. HARTWELL, D.D., Alabama, } Secretaries.
JAMES C. CRANE, Richmond, Va., }

The Convention was called to order by Dr. Johnson, at eleven o'clock; after which he read a chapter in the Bible. A hymn being sung, the Rev. J. B. Jeter addressed the Throne of Grace in an impressive prayer.

Editors and Reporters were invited to seats near the Chair, to report proceedings of the Convention.

Of the officers, Messrs. Lumpkin and Dockery, Vice Presidents, were absent.

The constitution and rules of order of the Convention were then read.

On motion, the delegates were instructed to hand in their credentials to the clerk's table—which proceeding being through, the list was read, containing the names of about one hundred and fifty delegates, from one-half the States of the Union and the District of Columbia. Nearly one-half these delegates were from Virginia, and the next largest number from South Carolina. Louisiana, Texas, and Missouri, had but one delegate each.

On motion of Rev. Mr. Jeter, a committee was appointed to examine the credentials of delegates, and report who were entitled to seats.

On motion of Mr. Stocks, the Convention determined to proceed in the election of officers.

Before the balloting, however, Mr. Stocks thought it important that the question whether an individual not a member should be elected an officer of the Convention? should be settled; and he moved that no individual be considered eligible, who was not a member of the body. He thought it was the province of the Convention to fill the offices out of its own members.

The motion of Mr. Stocks was agreed to by a decided majority.

The Convention then proceeded to ballot for officers.

Dr. Johnson was re-elected President; Messrs. Taylor, Howell, Stocks, and Buck, Vice Presidents; Dr. Mendenhall, Treasurer; and Messrs. Hartwell and Crane, Secretaries.

EVENING SESSION.

After prayer, the President (Dr. Johnson) addressed the Convention in a very impressive and appropriate manner, mainly relative to the spirit and temper in which the deliberations of the Convention should be conducted.

Rev. Dr. Rufus Babcock appeared as a corresponding messenger, and presented letters of correspondence, delegating the following persons as corresponding messengers to the Convention :

American and Foreign Bible Society—Rev. R. Babcock, D. D. ; Rev. E. Kingsford, and W. H. Wyckoff, Esq.

American Baptist Publication Society—Rev. T. S. Malcom, Rev. J. C. Harrison, Rev. W. Shadrack ; Rev. W. L. Dennis, and Rev. George Kempton.

American Sunday School Union—Rev. R. Babcock, D. D., Rev. J. B. Taylor, and James C. Crane.

Kentucky General Association—Rev. A. D. Sears.

The President welcomed these delegates in a most cordial manner, and invited them to take part in the deliberations of the Convention.

A letter was read from Dr. Malcom, President of Georgetown College, accounting for his failure to attend, and expressing his earnest wish for the harmony and efficiency of the deliberations of the Convention.

A letter was read from Rev. Dr. Farnsworth, President of the Memphis University, recently established in that city, setting forth the utility of the institution at that point, and the various advantages it possesses. It also tendered the privilege to the Convention of nominating a Theological Professor for the institution—laid on the table.

On motion, ministering brethren present, not members, were invited to take seats in the body, and take part in its debates.

Rev. Mr. Mallory, of Georgia, moved the following resolutions, which he accompanied with remarks, eloquent and full of emotion, in which the Convention evidently sympathised :

1. *Resolved*, That it becomes us as a religious body, assembled to transact business intimately connected with the welfare of Zion, the destiny of immortal souls, and the glory of God, solemnly to acknowledge our utter helplessness, and the necessity of attending to all our deliberations under the influence of the divine sentiment, "not by might, nor by power, but by my spirit, saith the Lord."

2. *Resolved*, That it becomes the duty of every member of this Convention, in view of the vastly important subjects which claim our consideration, and the momentous results, either injurious or salutary, which may be expected to flow from our present course of action, to cultivate an humble, serious, and devotional frame of mind ; to look constantly to God for the abundant and powerful influences of his blessed Spirit, that we may be enabled to prosecute our deliberations with Christian courtesy, gentleness, and love ; that nothing may be done through strife and vain glory ; that the honor of the great Head of the Church may lie very near our hearts, and that we may be enabled to act in harmony and in accordance with the divine will.

3. *Resolved*, That before the final vote upon questions of vital importance, (and at such other times as may be deemed suitable, by the body) the business of the Convention shall be suspended, and prayer offered up to Almighty God, for the special guidance of his Spirit.

The question upon these resolutions being put, they were unanimously adopted.

Mr. Stocks moved a resolution submitting the fifth article of the constitution to a committee, with a view to a change in it, looking to the establishment of a southern division of the Bible Society.

Mr. Hinton took exception to the resolution, on the ground, that in its present form, if adopted, it would commit the Convention to the establishment of a Southern Bible Board. He intimated that he would have no objection to the resolution, if it assumed the form of one of inquiry into the expediency of the proposed alteration.

After some conversation between Messrs. Stocks, Hinton, Howell, Reins, and the President, the resolution, at the instance of Messrs. Howell and Reins, was modified as follows, in which form it was adopted :

Whereas, in the fifth article of the Constitution of the Southern Baptist Convention, it is provided that "the Convention shall elect, at each triennial meeting, as many Boards of Managers as in its judgment will be necessary for carrying out the benevolent objects it may determine to promote. Therefore,

Resolved, That a committee of two delegates from each State, and the District of Columbia, be appointed, to consider and report upon the expediency of organizing Boards of Managers for Bible and Publication operations.

On motion of Mr. J. C. Crane,

Resolved, That brother Thomas Simonds, missionary to Burmah, being present with us, be cordially invited to a seat with us, and the President be requested to extend to him the hand of fellowship and Christian affection.

The President called Rev. Mr. Simonds to the platform, and, taking him by the hand, welcomed him in the sincerest manner to a seat in the Convention, and a participation in their labors.

Mr. Sanders said that the Georgia delegation claimed Mr. Simonds as one of their colleagues. He was ordained in Georgia, and they claimed him as one of their own. At his instance Mr. Simonds was enrolled as a delegate from Georgia.

On motion of Mr. Hume,

Resolved, That Rev. J. L. Shuck, of Canton, China, missionary of the Board of Foreign Missions, and Yong Seen Sang, a native preacher of the above Board, both now present, be introduced by the President of this body to-morrow morning at eleven o'clock, and that the President be requested to receive them with a fraternal address, and tender to them the hand of recognition.

On motion of Mr. Jeter, a committee of five was appointed to nominate a Corresponding Secretary for the Board of Foreign Missions.

On motion of Mr. Buck, the Convention adjourned until nine o'clock to-morrow morning.

The annual sermon before the Convention was preached Wednesday night, at the First Baptist Church, by the Rev. Richard Fuller, D. D., of South Carolina. His text was a part of the seventh verse of the second chapter of Haggai: "And the desire of all nations shall come." The sermon was a very able one, and was addressed to a crowded auditory.

Thursday, June 11.

The Convention assembled at nine o'clock. After singing, and prayer by Rev. Dr. Bacon, the journal of yesterday was read.

The President announced the following committee on the resolution of Mr. Stocks, relative to the expediency of a Bible and Publication Board for the South, viz: Messrs. Stocks and Sanders, of Georgia; S. Furman and Fuller, of South Carolina; Jeter and Joseph Walker, of Virginia; Brown and Bacon, of the District of Columbia; Adams and Levering, of Maryland; Talbird and De Votie, of Alabama; W. C. Crane and Blewitt, of Mississippi; Hinton and Holman, of Louisiana; Howell and Gayle, of Tennessee; Buck and Sears, of Kentucky; G. Kempton, of Pennsylvania; Mereden and Finch, of North Carolina; J. Huckens, of Texas; and R. N. Herndon, of Missouri.

Foreign Missions.—According to order, Rev. J. B. Taylor read the report of the Foreign Mission Board, of which he is Corresponding Secretary. [From the reading of this document, we gathered that the Board

was formed little more than a year since, and is a separate Southern organization growing out of the declaration of non-fellowship with slaveholders, made by the Board of the Union located in Boston.] It was formed, says the report, with mingled feelings of sorrow and joy: they lamented the necessity of separation, but rejoiced at the firmness with which the South met it. The difficulties to be encountered by a new Board, and the great distance to the missionary posts, did not permit the Board to hope to do more than to make arrangements the first year for the commencement of operations. They looked with gratitude to God for the success they had met, and relied upon him for an increase of the means and efficiency of the Board.

Upon a correspondence of the Boston Board, that body declined to transfer to the Southern Society, any of the missionaries sent out by it. They were for letting the missionaries select the Board to which they would attach themselves. Reflecting that the claiming of property would be the cause of dissensions and difficulty, the Southern Board accompany their report with a resolution, in which they declare that it is inexpedient to make any claims, the one Board on the other, for property or debts. Great difficulty has occurred relative to obtaining a Corresponding Secretary. Rev. Mr. Mallory, the first appointed, resigned in consequence of bad health—the appointment was tendered to others and declined; and the Rev. Mr. Taylor consented in the emergency to act. The Board recommend an appointment that may be considered permanent. "The Southern Missionary Journal," a monthly paper, has been gotten up under the auspices of the Board, and is commended to the support of the church. The financial exhibit shows that there has been received the past year, \$11,735.32; and there has been expended in the same time, \$2,231.09; balance on hand, \$9,504.13, exclusive of five shares of bank stock. The report speaks of the fine prospect open for missionary labors in China and in Africa. The Board have engaged the services of Messrs. S. C. Clopton and Percy, who will sail in the course of the present month for China. Rev. J. L. Shuck, who returned from Canton a few months since, with a native preacher, Yong Seen Sang, have both connected themselves with the Southern Board, and will sail in September for China, to resume their missionary labors. The Board express themselves confident of success, declare their determination to spare no effort in their labors to advance the missionary cause. They have not yielded to despondency, and strike that word out of their vocabulary.

On motion of Mr. Sears (modified by Mr. J. C. Crane),

Resolved, That committees of five members each be appointed on the subject presented in the report as follows: "1st, on agencies; 2d, on an organ of publication; 3d, on Finance; 4th, on the China Mission; 5th, on the African Mission; and, 6th, on obtaining suitable missionary and theological instruction for the China Mission.

The report was ordered to be printed along with the minutes.

The Treasurer of the Board of Foreign Missions read his report, corresponding in its financial exhibit with the statement in the report of the Board; with the addition that about \$6,000 have been received since the account was made up the 1st instant; so that with the \$9,500 then on hand, there is now a balance of about \$15,500. The contributions of last year have been as follows: Georgia, \$1,920.23; Virginia, \$3,700.34; South Carolina, \$2,660.87; Alabama, \$2,441.10; Mississippi, \$280.83; North Carolina, \$251.92; Kentucky, \$392.66; Louisiana, \$5.

The report was referred to the Committee on Finance.

The hour having arrived for the introduction of Rev. Mr. Shuck and the Chinese native preacher, they were conducted to the platform by Rev. Mr. Jeter, and received by the President.

[Yong Seen Sang is apparently some thirty-five years of age; his countenance is placid, intelligent, and frank, and his manner is unaffected and easy. He wore a blue gown and a cap, and his hair was plaited, and hung down in a very long queue behind. He received the salutations of the President and others, with evident cordiality and a very lively sense of the feeling exhibited towards him. He held a fan, which he used with the grace worthy of a lady. His head was raised several inches above his real stature by very thick cork soles to his fantastical shoes. His finger nails were about half an inch long, and carefully shaped. He was far from being awkward, and after the first impression of the novelty of his adornments, a glance at his face will give a prepossession in his favor.]

President Johnson very affectionately addressed both Mr. Shuck and the Chinese. He spoke of the wonderful ordinance of Providence, by which a country so extensive, so strange in the character and pursuits of its people, so benighted, so long shut up, had been at last opened to us, and we had been permitted to send missionaries there to occupy that important field. They had read, he said to Mr. Shuck, with deep interest, the accounts of his labors and trials in his missionary pursuits. To the Southern division it was peculiarly pleasing to have him there, and to regard him as a missionary under their auspices. In behalf of the body he gave Mr. S. the right hand of fellowship and Christian recognition, and invoked the blessing of God upon him and his labors. To Yong Seen Sang, the President very cordially extended the right hand of fellowship. By the grace of God he had become a spiritual brother, and he gave him the token of recognition as such, invoking for him and his country the blessing of Heaven.

Mr. Shuck briefly responded that his feelings would not allow him to say more than to express his gratification in mingling in the devotions and deliberations of so many distinguished and pious men. It would be pleasing to him, at some suitable time, to communicate any information in his possession relative to the great land of darkness, which had so lately been, and was so soon again to be the scene of his labors.

Yong Seen Sang, (Mr. Shuck acting as interpreter,) responded in a short address, stating that formerly he was a worshipper of idols, and knew nothing of the true God. He was thankful to those whom he addressed for sending the gospel to China. Their ministers of the Lord Jesus, had evinced so much interest in China, that it would cause him, when he returned home, to devote himself with all his ability to the preaching of the gospel, and instructing his people. He spoke of the harmony that existed among the disciples of Christ. They were one here, they would be one in heaven. He had one request to make of the ministers of the gospel, and that was in their prayers, night and morning, to remember China.

The scene was a most impressive one. Rev. Mr. Hinton immediately called for the singing of the new missionary hymn, the following two verses of which were sung, while the brethren shook hands with the missionaries, many being moved to tears:

Hail! sweetest, dearest tie that binds
Our glowing hearts in one:
Hail! sacred hope, that tunes our minds
To harmony divine.

It is the hope, the blissful hope,
Which Jesus' grace has given!
The hope when days and years are past,
We all shall meet in heaven.

From Burmah's shores, from Afric's strand,
From India's burning plain,
From Europe, from Columbia's land,
We hope to meet again.
It is the hope, the blissful hope,
Which Jesus' grace has given.

Prayer by Rev. Mr. Buck.

On motion of Mr. Hartwell, Rev. Mr. Shuck was requested to deliver an address on the long seclusion of the Chinese, its causes—the recent opening made in that country, its cause, and the prospects for missionary labors.

On motion of Rev. J. B. Taylor, Rev. Mr. Simmonds was requested to deliver an address on the Burman Mission.

Domestic Missions.—Rev. Mr. Holman read the annual report of the Domestic Missions Board. The receipts of the year have been about \$13,193;* besides local societies have collected and disbursed about \$8,460. The Board have employed six missionaries, who are represented to have been active and zealous in the discharge of their duties. The report speaks of sections in the States—Alabama, for instance—where the gospel has never been heard, and a preacher never seen. The amount expended by the Society proper, is about \$1,100 thus far.

When the question on receiving the report came up, Mr. Hinton objected to the reference made in the report to the opening prospect for extending the Home Missionary labors to California and Mexico. He feared if it went abroad, it might be thought to have a squint at annexation.

Mr. Jeter moved to strike out that part.

Mr. Fuller wanted to know by what authority the Domestic Missions had taken in California and Mexico?

Mr. Buck thought it a little fastidious to raise this question. Canada was regarded a field for Home Missions; so was Texas before it was annexed. But as he understood the report, it was general in its phraseology. It did not recommend Mexico as appropriate to the Home department; but to the attention of this Convention.

Mr. Hartwell said the words of the constitution defined "all North America" as belonging to the Home Mission department.

Mr. Brown expressed his anxiety, lest, at this time, the allusion in the report might be construed into a political meaning, and hoped it would be stricken out.

The motion to strike out, was carried by a large majority.

The report was then accepted, and on motion of Mr. W. C. Crane, referred to four committees of five persons each: one on agencies, one on new fields of labor, one on the instruction of the colored population, and one on the connection of colportage with domestic missionary labor.

Reports of the Treasurer of the Home Missions Board, and the Treasurer of the Convention, were read and referred to the Committee on Finance.

* More than three-fourths of this amount has only been secured in promises of payment at a future time. The cash receipts, this year, have been small.

On motion of Mr. J. C. Crane, a committee was appointed to nominate the Boards of Foreign and Domestic Missions.

The Convention at one o'clock adjourned.

On Thursday night, the ordination of Rev. Samuel C. Clopton, preparing for the Mission to China, took place. The choir sung, with fine effect, the missionary ode, beginning—

Yes! my native land, I love thee;
All thy scenes I love thee well!
Friends, connections, happy country,
Can I bid you all farewell? &c.

An impressive prayer was offered up by Rev. E. Kingsford, of Alexandria, and the sermon was preached by Rev. C. D. Mallory, of Georgia, from the sixth verse of the fourth chapter of Zechariah: "Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

The sermon was one of great power, and made a very happy impression.

After the sermon, a Presbytery, consisting of Rev. Dr. Johnson, and Rev. Messrs. C. D. Mallory, J. B. Taylor, J. B. Jeter, and R. Ryland, knelt down around the candidate for ordination, and laying their hands upon his head, dedicated him to the ministerial office, in a very solemn and affecting manner—prayer being offered by the Rev. J. B. Taylor. The candidate was then charged separately by Rev. Messrs. Jeter, Ryland, and Hartwell, in earnest and affectionate addresses.

Friday, June 12, 1846.

Opened with prayer by Rev. J. G. Finch. The minutes of yesterday were read.

Reports of committees were called for.

On motion of Rev. Mr. Howell, (amended by Rev. O. B. Brown and E. Kingsford,) it was ordered that the Foreign Mission Board be charged with the publication of the sermon of Dr. Fuller—the expense thereof to be divided between each of the Boards, and the profits arising from the sale thereof to be equally divided between the Foreign and Domestic Missions.

Rev. Dr. Fuller, from the Committee on the China Mission, made a report on the condition of China, and the success of the Baptist Missions in that region.

The report was adopted, and ordered to be entered upon the minutes.

Rev. W. C. Buck, from the Committee on Foreign Missions, made a report on the subject of agencies—impressing upon the Convention the importance of keeping up an efficient system of agencies. Report accepted, and entered on the minutes.

Rev. Mr. Meredith, from the Committee on the organ of publication, made a report, which report, on motion of Mr. J. C. Crane, was re-committed, with instructions to inquire into the expediency of an organ for the Domestic Board.

On motion of Rev. J. Culpeper, of South Carolina, a committee was appointed to select a suitable place for the next meeting of the Triennial Convention.

On motion of Rev. E. C. Kingsford, the corresponding messengers from the American Sunday School Union were allowed to make communications verbally to the Convention from that body.

Rev. R. Babcock then gave some account of the unobtrusive character of the Sunday School Union, and the efforts made by it to spread their

labors. Mr. B. stated that there was a noble disregard of sectarian influences in that Board, and the Baptists had a fair share of consideration in the Union. To the fact that the managers were all laymen, might be ascribed much of the union which existed. The operations of the Society were truly benign, and had performed great good.

Mr. J. C. Crane said he was for more than twenty years acquainted with the Sunday School Union and its officers. He regarded the publications of the Society as of great value. The paper published by them for the instruction of teachers, and the Penny Gazette, were eminently useful. The latter, full of anecdotes and articles necessary to children, was admirably calculated to awaken interest among them. Mr. C. was forcibly struck with the great success of the Union in multiplying its books. Six hundred volumes had been prepared by that body within the last twenty years. These were well adapted for family libraries, and Mr. C. recommended them to the especial attention of the Convention. Not merely children, but families, have been blessed with these books, carried home from the Sunday Schools. The terms were peculiarly favorable. Mr. C. hoped that all the members of the Convention would take an increasing interest in the affairs of the Sunday School Union.

Rev. J. B. Taylor had been for several years familiar with the operations of the American Sunday School Union. No association in the country had ever exerted a more beneficial influence on the rising generation. He stated the fact that most of the Sunday Schools in Virginia owed their being to the agency of this institution. He knew of several instances of great good in neighborhoods where the gospel had been seldom preached, until these schools were organized. Revivals followed, and ministers were secured. In the Southern country, no instrumentality had been more important in spreading light and knowledge, than the American Sunday School Union. Mr. T. stated a fact in reference to a school in North Carolina, established under this influence. Not an individual seemed prepared to take any decided action upon the subject. A gentleman, not a professor, seeing the prevalence of vice among the rising generation, volunteered his services as a teacher of a Sunday school. This brought the matter to the notice of the community, and arrangements were soon made for regular teaching—a number of other persons soon engaged in the work, and the result was to secure from fifty to sixty scholars. A revival commenced, and sixty individuals were added to the churches. Mr. T. could state other important facts, if time permitted. Could this influence be more prevalent in the Southern country, vast changes in the spiritual condition of the people would follow. He hoped, therefore, that an increasing interest in the subject would be awakened in the operations of the American Sunday School Union. By such means, instruction would be spread to the rising generation, and the great truths of salvation be made known to all.

Mr. Simons, of the Burmah Mission (a native of Wales), bore testimony to the advantages of the Sunday School Institutions. Since his return from India, he had occasion to address his friends in England and in this country, on the subject. He might allude to influence of his own destiny in this connection. He had received his first training in one of these schools, and had been early an assistant teacher in them. He remembered well the thrilling influence upon him, when, but a little boy, as the teachers placed their hands on his head and gave him words of encouragement. Though always a good boy, he had received his first religious impressions in a Sunday school, and cited the instance of a little ragged boy who was attracted to one of these in England by the singing. *The door was ajar, the little fellow looked in—was pushed in, and asked*

if he would be a scholar—he replied yes, if his mother would let him, but he had no clothes fit to attend. These were procured for him—he became a teacher, afterwards an eminent minister, whose sermons would do credit to any man. He was now the pastor of a Baptist church. Mr. S. considered these schools as important in aiding the cause of Missions.

Rev. J. L. Shuck also stated the beneficial influences on the cause of Missions from the operation of the American Sunday School Union. He wished he could look back, and say as brother Simons did, that he too had been a good boy—there were very few such in his neighborhood. Among the number of bad boys, there were six of his intimate friends, who, through the instrumentality of the publications of the Sunday School Union, were now ministers—two Methodists, two Presbyterians, and two Baptists, one of the latter laboring in the village school at Lewisburg, and one in a foreign land. Mr. S. could not help cherishing a deep and hearty interest in this subject. He had felt the influence of this Society even in China, in connection with his own labors. Their publications had been there read and taught, and the result was the baptism of three individuals connected with his school. He could bear testimony to their liberality in especial donations to the Baptist Missions. Just before he embarked, to return to this country, a new Library had been sent as a donation to two Chinese girls, through the influence of young ladies of the Presbyterian Sunday School at Louisville. He could cite other instances of the valuable labors of this institution, which he thought entitled to the favorable regard of the Convention.

After some remarks by Mr. Haynes, of South Carolina, who made objections to one of the works published by the American Sunday School Union, and explanations by Rev. R. Babcock, in reference thereto, Mr. Shuck declined pressing a resolution expressive of his views on the subject.

Mr. Kingsford made a few remarks in reference to the inexpediency of permitting extraneous subjects to occupy their time, as many members must soon leave the body, and the Convention then proceeded to receive reports.

Mr. William Crane, of Maryland, from the Committee on Missions to Africa, made a report, urging the importance of this branch of the Convention's labors. Missionaries from the North could not be permanently useful in a hot climate. Colored missionaries should be sought, and five or ten might now be supported. The report concluded with the following resolution :

Resolved, That in view of the present condition of the African race, and in view of the indications of Divine Providence toward that portion of the great family of fallen men, we feel that a solemn obligation rests not only upon the Convention, but upon all Christians, to furnish them with the gospel, and a suitable Christian ministry.

Mr. Hume, from the Committee on Home Agencies, made a report on that subject, urging the importance of a more efficient system for raising funds for missionary purposes. Ordered to be laid on the table.

Honorable Thomas Stocks, from the Committee on the Bible and Publication Societies, made a report, in the following words :

Whereas, the American and Foreign Bible Society was originated in circumstances, and organized on principles, which should render it dear to every Baptist ; and whereas, this Society has nobly sustained these principles in the midst of much opposition : Therefore,

Resolved, That this Convention would do nothing to weaken the force of these principles, to diminish the influence which has been so successfully exerted in

their maintenance, or to alienate the confidence that should be reposed in the integrity with which the Society will, by Divine aid, labor to perpetuate them.

As it is indispensable, however, to preserve the cordial and efficient union of the whole constituency of this body, in all its benevolent operations, and to avoid all occasion of alienation in any part of it; and more especially, as it is the desire of a large portion of this constituency to have its Bible, as it has its Mission agencies, within its own precincts: Therefore,

1. *Resolved*, That this Convention do now constitute its Mission Boards, as its agents for the distribution of the Bible. The Foreign Mission Board will, therefore, receive the funds for Foreign distribution; and the Domestic Mission Board, the funds for Domestic distribution, and make such appropriation of them, as shall in their judgment seem expedient.

2. That it be recommended to the Boards, to cultivate the most friendly intercourse with the American and Foreign Bible Society, in the great work of the Bible translated and distributed in all lands.

As the Convention has no connection with any Publication Society, your Committee submit the following resolution:

Resolved, That this Convention does not deem it advisable to embarrass itself with any enterprise for the publication and sale of books.

Mr. Hall, from the Committee to nominate a Corresponding Secretary for the Board of Foreign Missions, reported, and recommended that Rev. James B. Taylor be employed as the permanent Secretary of the Board.

The report was unanimously concurred in.

The Convention, at one o'clock, then adjourned, to meet at four, after prayer, by Rev. Mr. Benedict.

[At subsequent sessions the above report on Bible and Publication interests was slightly modified and adopted. The former Boards were re-appointed with some trifling changes, and the incorporation of the Convention by the Legislature of Georgia accepted. Some other acts of less moment were passed, and the Convention finally adjourned on Monday morning, June 15, to meet next in Nashville, Tenn., May, 1849.] *This Report has been condensed from Richmond papers.*—EDS.

MISCELLANEOUS.

[From the Calcutta Missionary Herald.]

REMARKABLE MEMORANDA BY THE LATE REV. DR. YATES.

March 9th, 1839.—Ten years have rolled away since I returned from England, and in them what changes have I seen! The fourteen years before this, I was engaged chiefly as a missionary in preaching to the heathen and teaching youth. The last ten years I have acted as pastor of the Circular Road church, of which, with several others, now no more here, I was the founder, and of which Mr. Lawson, having joined it about six months after it was founded, became the first pastor. There is a prospect now that my latter days will be employed chiefly in the work of translation. On this my heart is set. If life is spared, I am determined on completing the whole Bible in Bengali with marginal references, and the Testament in Hindustani, Sanscrit, and Hindi. The Hindustani is nearly completed.

19th.—I find now the importance of the advice, "what thy hand findeth to do, do it with thy mind." My wife, and my friends, Mr. Penney and Mrs. Lawson, have all been removed in about nine months; and of all that commenced missionary operations with me in Calcutta, amounting to

fifteen persons, I am the only one left on the spot. Most are dead ; and those alive are not here. And a much greater number belonging to other societies I have seen come, and engage for a time, and then pass away. Lord, help me soon to complete the work thou has given me to do, and then dismiss thy servant in peace, and let him be gathered to his beloved friends.

October 5th, 1839.—Yesterday was a day of great importance to me, as it determined the manner in which the remainder of my life is to be spent. Brother Pearce, after an absence of three years, within three months, returned, bringing with him three other brethren, to labor in this part of the vineyard. A meeting was held yesterday, to consider how we should all be employed in carrying on the work of the mission ; and I am happy to say it was conducted in a proper spirit, and was to all satisfactory in its results. When the feelings and interests of ten* individuals were concerned, it was happy to have no clashing, but a perfect willingness on the part of each to subvert to the opinion of others. It was the unanimous conviction of all, that I ought to be devoted to the work of translation, and that such arrangements ought to be made as would leave me at liberty to devote my time and strength entirely to it. It was agreed that brother Tucker should relieve me of the English preaching, and that brother Wenger should assist me in the translations. Thus by patient waiting upon the Lord, I am brought to see the accomplishment of my wishes and the fulfilment of the divine promise : " Delight thyself in the Lord, and he will give thee desire of thine heart." Now, oh now, for energy of body and mind to do justice to this great work ! to give millions the water of life, the water of immortality, and to present it to them in such a vessel that they may not in disgust dash it from them without tasting it. Who is sufficient for this work ? O Lord, all my sufficiency is from thee ; to thee I look ; with humility on thee I depend. Let that Spirit that dictated the word guide me ; and all will be well.

I suppose it will not be till the beginning of next year that I shall be fully disengaged from the church, and entered into the last stage of my life. Besides occasional preaching to the church, from its first foundation in 1817, I shall then have been the regular pastor for eleven years.

Now I shall hereafter see whether the impression so strongly produced in my mind by the prayer offered up by the Rev. Robert Hall at my designation, at his chapel, will be realized or not. His prayer led me and others to feel that I should be removed in the midst of my usefulness as a translator of the word of God. There was in it something very much like the spirit of prophecy, both in the manner in which it was uttered, and in the effect which it produced. He and the venerable Fuller and Ryland, whose hands were laid on my head at the time, have all entered into their rest : and I hope when my work is done, or as much of it as may be appointed for me to do, that I shall rest with these holy men. Four versions of the whole Scriptures in eastern languages I must attempt, and if removed, when I have done one and laid the foundation for the rest, or when I have done the whole Bible in one language, and the Testament in three others, it will be in the midst of my usefulness in this work.

* These ten were Messrs. Yates, W. H. Pearce, Thomas, Ellis, Bayne, G. Parsons, Tucker, Morgan, Phillips, and Wenger.

THE BAPTISM.

BY MRS. SIGOURNEY.

'Twas near the close of that blest day, when, with melodious swell,
To crowded mart and lonely shade had spoke the Sabbath-bell;
And on a broad, unruffled stream, with bordering verdure bright,
The westering sunbeam richly shed a tinge of crimson light,—

When, lo! a solemn train appeared, by their loved pastor led,
And sweetly rose the holy hymn as toward that stream they sped,
And he its cleaving, crystal breast, with graceful movement, trod,
His stedfast eye upraised, to seek communion with his God.

Then, bending o'er his staff, approached the willow-fringed shore,
A man of many weary years, with furrowed temples hoar;
And faintly breathed his trembling lip, "Behold! I fain would be
Buried in baptism with my Lord, ere death shall summon me."

With brow benign, like Him whose hand did wavering Peter guide,
The pastor bore his tottering frame through that translucent tide,
And plunged him 'neath the shrouding wave, and spake the triune name,
And joy upon that withered face in wondering radiance came.

And then advanced a lordly form in manhood's towering pride,
Who from the gilded snares of earth had wisely turned aside,
And, following in *His* steps who bowed to Jordan's startled wave,
In deep humility of soul, this faithful witness gave.

Who next? A fair and fragile form in snowy robe doth move,
That tender beauty in her eye that wakes the vow of love.
Yea, come, thou gentle one, and clothe thyself with strength divine:
This stern world hath a thousand darts to vex a breast like thine.

Beneath its smile a traitor's kiss is oft in darkness bound:
Cling to that Comforter who holds a balm for every wound;
Propitiate that Protector's care who never will forsake,
And thou shalt strike the harp of praise even "when thy heart strings break."

Then, with a firm, unshrinking step, the watery path she trod,
And gave, with woman's deathless trust, her being to her God;
And when, all drooping from the flood, she rose like lily's stem,
Methought that spotless brow might wear an angel's diadem.

Yet more! Yet more! How meek they bow to their Redeemer's rite,
Then pass with music on their way, like joyous sons of light!
But, lingering on those shores, I staid till every sound was hushed;
For hallowed musings o'er my soul like spring swol'n rivers rushed.

"'Tis better," said the voice within, "to bear a Christian's cross,
Than sell this fleeting life for gold, which Death shall prove but dross;
Far better, when yon shrivelled skies are like a banner furled,
To share in Christ's reproach, than gain the glory of the world."

THE
BAPTIST MEMORIAL
AND
MONTHLY RECORD.

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CZERSKY, OF SCHNEIDEMUHL.

OUR Apostolical Oncken, in Germany, whose labors in the diffusion of the Scriptures, and as far as his health and strength allow, in preaching the gospel—in establishing and watching over churches, founded on the true scriptural basis—have won for him the highest esteem and admiration, among all the true lovers of thorough and consistent religious reformation, thus speaks of the individual named at the head of this article:

“Czersky, Schneidemühl, is almost the only preacher among the *new Catholics*, who hold evangelical views of divine truth. I have supplied him with 100 Bibles and 60 Testaments, which were gratefully received, and are now in circulation among the six or seven congregations which adhere to him. It is a pleasing feature among our Catholic converts, of which we have not a few, that when the word of God is put into their hands, and their minds are once brought under divine teaching, their progress in the knowledge of God, and the way of salvation, is much more rapid, and their decision greater, than that of Protestants.”

Brother Oncken also states (April 29th, 1846), “The cause in which we are engaged was never so promising before. We are of a truth overwhelmed at what the Lord is effecting through such feeble hands. Our converts and churches are increasing in every direction, and I am on the point of starting for various places, to baptize new-born babes, who desire the sincere milk of the word, and form them into churches of Christ.”

Under this new and most interesting state of things in Germany, we have thought our readers would take a lively interest in perusing the following sketch of this movement of Czersky and his associates. They have often been confounded with Rongé; but from all we can learn, they are much more deeply imbued with true religious feeling, and reverence for the scriptures. True, they have much yet to learn; and may but partially have escaped from the corruptions of that mother of abominations, the Romish church. Let us pray and hope that their emancipation may become complete, and that, like Oncken, they may be brought to adhere tenaciously to the New Testament model of gospel churches. For the information subjoined, we are indebted to a Foreign Magazine:

“John Czersky, the Roman Catholic pastor of Schneidemühl, a small town in the circle of Posen in Prussian Poland, with a considerable part of his congregation, in October, 1844, withdrew from connexion with Rome, and formed a distinct community. His reasons for this were derived from his own private convictions and growing acquaintance with the word of God, and not occasioned by any public events. Though he is a man of retiring habits, not adapted to be the leader of a popular movement, the step taken by him and his people was followed quickly by many others, and, in the course of little more than a year, the party included three hundred congregations. The formation of churches was at first conducted with little concert, and several distinct confessions of faith were drawn up and published; but afterwards, the hope of obtaining from the state permission to marry, to administer what are called sacraments, and to bury the dead, induced them to endeavor to merge their confessions into a common one, an attempt which has been found difficult and embarrassing. Czersky has, however, given his views, at some length, in a letter addressed to the committee of the Free Church of Scotland, in which he says, ‘We have separated from the Roman church, because doctrines of men there are higher esteemed than the laws of God, and because, consequently, in that church God is worshipped in vain—doctrines being taught there which are none but the commandments of men, according to Christ’s words in Mark 7: 7. We have separated from a body that, in the spirit of the Pharisees, boasts of holiness, and in self-righteousness looks down with contempt upon those who cannot approve of these ways. We have forsaken the earthly god, but not in order to wander without a guide, but rather to

cling more closely to our God in heaven—to take hold of his fatherly hand, and not to let it go through our whole life, and to be guided by his laws. We have abandoned the pretended viceroy of Christ, not in order to separate from Christ, but rather to get nearer to him, and to acknowledge him as the only Head of his Church, and to be consecrated by the Holy Ghost whom he has left to the world—that Eternal One whom he has left on the earth in his place. How could we separate from Christ, since we know and confess, with Peter, that he has the words of eternal life—since we know that he is a liar who denies that Jesus is the Christ—that he is antichrist who denies the Father and the Son—since we know that he who denies the Son has not the Father? I must, however, with grief confess, that the reform which was begun by me has not every where been followed out in the spirit of true Christianity, but that many false prophets have arisen, who endeavor to exchange *some* doctrines of men for *other* doctrines of men—who, trusting in their weak understanding, endeavor to establish doctrines which do not agree with the truth revealed by our Lord Jesus Christ, the Son of the living God. Neither is it possible that they could agree: for the flesh is ever opposed to the Spirit, and the human understanding, darkened by the atmosphere of the earth, is always opposed to the wisdom of God. However, I have at once separated from these nominal Christians, and have openly expressed my disapprobation of their unchristian doctrines. I have separated from Rongé's party—from Rongé himself, who himself strives to be God, and endeavors to deprive the Lord Jesus of his glory. I know that these infatuated men, like unto the fallen angels, shall be thrown down from the height of their pride. Many other congregations have with me separated from the so-called Leipsic Concilium; and we adopt, as the rule of our faith, the Holy Scripture in all its bearings, and the doctrines contained therein, as divine revelations to which our understanding *must* be subject. Jesus Christ is our all. He is the Son of the living God; he has revealed the will of the Father to us; he has filled the chasm between earth and heaven which has been caused by sin; he has reconciled mankind to God; he has redeemed us by his precious blood on the cross, and has sanctified us through the Holy Ghost; he is the only Mediator between God and man; before him every creature must bow in the dust, for he is the only begotten of the Father. On account of this my candid confession, I am persecuted from all sides; not only by the Roman church, but also by Rongé's party, who deny Christ, and who attempt to raise the human understanding to be an object of worship. But I am not surprised at this persecution, for Christ has predicted it to all his true followers.

that they should be persecuted for his name's sake. If they have persecuted Christ, how should they not persecute his followers? "The disciple is not above his master, nor the servant above his Lord." But you, beloved brethren, in a far country, I request, assist us by your earnest prayers, that God may give us grace to care for his kingdom with all our strength. Do not withdraw your kind hand, for we are now orphans, and forsaken, and are only supported by our trust in God. We believe that this God of love will awaken the hearts of our brethren, and that they will assist us in our need, and will unite their exertions with ours for the spreading of the kingdom of God upon earth."

HANSERD KNOLLYS SOCIETY.

By turning to the third volume of the Memorial, page 318, the readers of our monthly sheet will see, in an extract from our valued London correspondent—the Rev. Dr. Steane—some intimation of the formation of a Society for the express purpose of re-publishing the valuable writings of Baptist authors previous to the year 1700. What was at that time in the contingency of doubtful deliberations, has since been happily accomplished: and Baptists on both sides of the Atlantic may now rejoice that some portion of the choice writings of their brethren in former centuries, will be preserved, and more widely diffused among us.

The name given to this Society, is happily adapted to unite the Baptists of America with those of England in this praiseworthy endeavor. HANSERD KNOLLYS was probably the first Baptist minister, that ever regularly officiated in America. He came to this country in 1633, was first settled in Dover, N. H., where he preached till 1639. About three years later, he returned to England and formed a large Baptist church in London, to which he ministered nearly half a century, and died September 19, 1691, aged *ninety-three*!

The Society have just issued the first volume of their publications. By some accident, our own copy has not come to hand, and we promptly avail ourselves of the labors of one of our contemporaries—the London Baptist Magazine—for an early notice of the Society's origin, and the contents of this *first volume of its issues*.

TRACTS ON LIBERTY OF CONSCIENCE AND PERSECUTION. 1614—1661.
Edited for the HANSELD KNOLLYS SOCIETY, with an Historical Introduction, by Edward Bean Underhill. London: Printed for the Society, by J. Haddon, Castle Street, Finsbury. 1846. 8vo. pp. cxxviii. 401. Cloth.

This is the first publication issued by the conductors of a Society which owes its origin to a letter that appeared in our correspondence department a little more than two years ago. The writer, Mr. Underhill, a gentleman who had cultivated acquaintance with the works of the early English Baptists, proposed the formation of a Society for republishing the Remains of men of whom the world was not worthy, who advocated the tenets of our denomination in the gloomy days of the Tudors and the Stuarts. The suggestion was received with cordiality by some of our most influential friends, and we availed ourselves of our position to direct the attention of our readers again to the subject. At a meeting held in the Mission House, a provisional committee of five was requested to co-operate with Mr. Underhill, in ascertaining the practicability of a Society for this purpose and preparing a plan. This led to a public meeting on the 13th of November, 1844, at which the Society was formed, and a council for its management appointed.

The selection of the subject for the first volume has been eminently happy. A volume about baptism might have been thought congenial with the undertaking, but it would have been neither so acceptable, so useful, nor even so appropriate as this. The assertion of the right of every man to act in matters pertaining to God in what he believes to accord with the will of God, has always been made by the English Baptists, is essential to the justification of their distinctive practices, and is at the present time deserving of their most zealous advocacy. It is, in fact, the fundamental principle of their system, which could not stand an hour without it, and which does nothing more than carry it out consistently in all its bearings. For this the Baptists of the fifteenth century were distinguished, as much as for their opposition to infant baptism, and for this they were persecuted, as a people whose sentiments were subversive of all good government. The reprinting of the pieces of which the volume consists, without alteration or abridgment, has also our hearty approbation. We hope that the council will adhere to this plan inflexibly, for though it may have its inconveniences, the works would lose three-fourths of their charm if it were known that they had been tampered with in any degree by modern improvers. We want to know what these men said, not what they should have said; and as the public mind is now more in accordance with some of their

views than it was half a century ago, so it is not improbable that half a century hence some things in their writings will find more favor than they receive at the present moment. Again, we rejoice to find that there is no running commentary animadverting upon their presumed errors: the editor has appended many foot notes, but they are chiefly historical, tending to illustrate or confirm the statements of the text.

The Historical Introduction by Mr. Underhill occupies one hundred and twenty pages, which would have been too many had it been an introduction to this volume alone, but are not too many as an introduction to the contemplated series. It gives a general view of the changes which took place in this country, affecting religion in the reigns of Henry VIII., Edward VI., and Mary; especially in the transference to the sovereign of the ecclesiastical authority previously exercised by the pope, in the first of these reigns, and the circumstances of the few Baptists who lived amidst these vicissitudes. It is an instructive dissertation, with which all the educated young people to whom we have access ought to be made familiar. The representations given of passing events accord with our own views, and the spirit that runs through the whole is one with which we fully sympathize. The causes and the effects of the general recognition of the authority of the civil power in religious matters are correctly traced.

“In the formation and execution of ecclesiastical laws exempt from secular control, lay the great strength of the papal hierarchy. As between it and the state there was no difference of opinion upon the right of some party to impose forms of belief, and to enjoin by a law, binding upon the conscience, whether assenting or dissenting, the profession of some religious faith, then called the catholic faith. Thus the ground of conflict was narrowed to the question whether the privilege of making laws to bind the conscience should vest in the church, or in the chief magistrate. This privilege the clergy had most disgracefully abused, if indeed it can exist without abuse, and the European mind had risen in revolt against it. But such was the very partial prevalence of a purely religious purpose among the secular authorities in the various stages of the reformation, that it soon became evident that either party must fail of attaining its object, or of preserving its immunities, if left dependent on its own strength alone. Hence, the universal fusion of the regal with the popular power in every country where the reformation prevailed, the conflicts which rose between Rome and its hitherto dependent sovereigns, and the *recognition* by the reformers of the supremacy of the civil *magistrate* in matters of faith;—a supremacy as fatal to liberty

of conscience as was that of Rome, though perhaps, on the whole, not so liable to perversion. Temporal interests, varying in character and power, may clash or coalesce with the religious views of the secular authority, to the production of a more moderate and vascillating treatment of spiritual concerns. But to the attainment of the one object of ecclesiastical rulers, the government of man's soul, all interests of every kind are made subservient, and it is carried out with a singleness of aim and purpose not to be acquired by the state. To the secular arm, however, the reformers trusted for their superiority over Rome. That alone, they supposed, could or would assure the final triumph of the gospel. This union was fatal to their object, and jeopardized very early the existence of the reformed churches. Less than half a century witnessed the almost entire banishment of a pure and simple piety from the communities thus allied."—Page 24.

While Cranmer was exhorting his young sovereign, as God's vicegerent, and Christ's vicar in his own dominions, "to take care the worship of God was under due regulations, to suppress idolatry, remove images, and discharge the tyranny of the bishop of Rome," and maintaining that the penalty of death ought to be inflicted on all who opposed infant baptism, or denied the Trinity, the Baptists were maintaining the secular princes had no right to exercise authority in the church of God, and contending for universal religious liberty on the broadest principles. To them belongs this peculiar honor, that even in the sixteenth century they sought freedom of conscience not merely for themselves, or for those who did not deviate far from the right track, but for all. This was the heresy which in the view of the predominant party was the most grievous. This it was, as Mr. Underhill shows, that brought upon them universal execration. "They were thought to deny one of the highest attributes of human government: it brought them into collision with the very mainspring and support of the reformation."

"There is not a confession of faith, nor a creed framed by any of the reformers, which does not give to the magistrate a coercive power in religion, and almost every one at the same time curses the resisting Baptist. Thus, in the confession of Basle, it is written, 'God hath assigned to the magistrate, who is his minister, the sword, and chief external power, for the defence of the good, and for the revenging and punishing of the evil, Rom. 13: 4; 1 Peter 2: 14. Therefore every Christian magistrate doth direct all his strength to this, that among those which are committed to his charge, the word of God

may be sanctified, his kingdom may be enlarged, and men may live according to his will, with an earnest rooting out of all naughtiness.' Thus the confession of Bohemia, 'They do govern instead of God upon earth, and are his deputies; it is meet that they frame themselves to the example of the superior Lord, by following and resembling him, and by learning of him mercy and justice.' . . . 'He ought to be a partaker, and, as it were, chiefly a minister of the power of the Lamb, Jesus Christ, . . . by this authority of his, to set forth the truth of the holy gospel, make way for the truth wheresoever, be a defender of the ministers and people of Christ, suffer not (so far as in him lieth) idolatry, or the tyranny of antichrist, much less follow the same.'

"In these sentiments all the reformed communities agreed. All committed themselves to a course fatal to the liberties of man, and to the regal prerogatives of Jesus Christ. Honor, ease, and wealth flowed in upon the supporters of thrones, but tribulation unto death was the portion of those who ventured to oppose them. Most affectingly does the eminent Simon Menno refer to this contrast: 'For eighteen years with my poor feeble wife and little children, has it behoved me to bear great and various anxieties, sufferings, griefs, afflictions, miseries, and persecutions, and in every place to find a bare existence, in fear and danger of my life. While some preachers are reclining on their soft beds and downy pillows, we oft are hidden in the caves of the earth;—while they are celebrating the nuptial and natal days of their children, with feasts, and pipes, and rejoicing with the timbrel and the harp, we are looking anxiously about, fearing the barking of the dogs, lest persecutors should be suddenly at the door;—while they are saluted by all around as doctors, masters, lords, we are compelled to hear ourselves called anabaptists, ale-house preachers, seducers, heretics, and to be hailed in the devil's name. In a word, while they for their ministry are remunerated with annual stipends, and prosperous days, our wages are the fire, the sword, the death.'—*Pp.* 81, 82.

It is yet more lamentable to find the right of civil rulers to repress error and support the truth maintained a century later than the reformation, not only by Episcopalians and Presbyterians, but by so amiable and enlightened a theologian as Dr. Owen:

"Dr. John Owen answers in the affirmative the following questions:—'Whether the supreme magistrate in a nation, or commonwealth, of men professing the religion of Jesus Christ, *may, or ought, to exert his power, legislative and executive, for the supportment, preservation, and furtherance of the profes-*

sion of the faith and worship of God ; and whether he may and ought to forbid, coerce, or restrain such principles and practices as are contrary to them, and destructive of them ?" He asserts that the law of nature and of nations, God's institutions, the example of godly magistrates, the promises and equity of the gospel, and the confessions of all Protestant churches, with that of the independents, prove the duty of secular and magisterial interference in religion to the extent indicated in the question.—Works edited by Russell, vol. xix. pp. 385–390."—*Page 272.*

The first of the republications in this volume, is entitled, "Religion's Peace: or a Plea for Liberty of Conscience. Long since presented to King James, and the High Court of Parliament then sitting, by Leonard Busher, Citizen of London, and Printed in the Yearè 1614. Wherein is contained certain Reasons against Persecution for Religion; Also a designe for a peaceable reconciling of those that differ in opinion." This treatise was reprinted in 1646, with an introductory address "to the Presbyterian reader," by H. B., supposed to be Henry Burton, and it is of this reprint that the present is a copy. Of the author, Leonard Busher, nothing more is known than is indicated in the work itself, which shows that he was a Baptist, a citizen of London, and that he had been, at some part of his life, an exile. He speaks thus of the difficulties which he and others experienced in giving publicity to their opinions, through the poverty to which persecution had reduced them: "Another reason why so many good people are now deceived, is, because we that have most truth, are most persecuted ; and therefore most poor. Whereby, we are unable to write and print, as we would, against the adversaries of the truth. It is hard to get our daily food with the labors of our weak bodies and feeble hands. How then should we have to defray other charges, and to write and print? I have, through the help of God out of his word, made a scourge of small cords, wherewith antichrist and his ministers might be driven out of the temple of God. Also a declaration of certain false translations in the New Testament. But I want wherewith to print and publish it. Therefore it must rest till the Lord seeth good to supply it."

The second piece is entitled, "Persecution for Religion Judg'd and Condemned: in a Discourse, between an Antichristian and a Christian. Proving by the Law of God and of the Land, and by King James his many Testimonies, that no man ought to be Persecuted for his Religion, so he Testifie his Allegiance by the Oath appointed by Law. Proving also, that the Spiritual Power in England, is the Image of the

Spiritual Cruel Power of Rome, or that Beast mentioned Revelation 13. Manifesting the fearful Estate of those who subject to such Powers, that Tyrannize over the Conscience: And showing the Unlawfulness of Flying, because of the Trouble men see or fear is coming upon them. To which is added An Humble Supplication to the King's Majesty; Wherein (among other things) is proved, 1. That the Learned usually Erre and resist the Truth. 2. That Persecution is against the Law of Jesus Christ. 3. Against the Profession and Practice of famous Princes. 4. Condemned by ancient and later Writers. 5. Freedom in Religion not hurtful to any Commonwealth, and it depriveth not Kings of any Power given them of God. Printed in the years, 1615 and 1620. And now Reprinted for the Establishing some, and Convincing others, 1662." This work, the authorship of which has not been satisfactorily ascertained, is remarkable as an argument "for Religious Liberty, in the entire breadth of it," which Mr. Hanbury admits that Jacob's treatise, published the preceding year, was not. It comprehends "Papists," as well as all classes of professed Protestants, and maintains "that no man for blaspheming Christ and his gospel may be destroyed, or afflicted by imprisonments, death, or any calamity whatsoever." An edition was given to the public in 1827 by the late Mr. Ivimey, in a pamphlet of eighty-two pages; but his copy was one of the year 1662, in which a few pages were omitted, which are contained in the present publication. A yet more defective edition had appeared in 1662, also, leaving out all those parts which identify the work as the production of a Baptist. Happily the editor of this volume has been able to obtain a collated copy of the original edition of 1615.

Next in order is, "The Necessity of Toleration in Matters of Religion; or Certain Questions propounded to the Synod, tending to prove that Corporall Punishments ought not to be inflicted upon such as hold Errors in Religion, and that in matters of Religion, men ought not to be compelled, but have liberty and freedom. Here is also the copy of the Edict of the Emperours Constantinus and Licinius, and containing the Reasons that inforced them to grant unto all men liberty to choose, and follow what Religion they thought best. Also, here is the faith of the Assembly of Divines, as it was taken out of the exactest copy of their practice, with the Nonconformists Answer why they cannot receive and submit to the said faith. By Samuel Richardson. London: Printed in the yeare of Jubilee, 1647." Samuel Richardson is known now only by his writings. Mr. Underhill thinks that he must have been a leading person in one of the seven churches in London which, in 1643, 1644, and 1645, put forth a Confession of

Faith, as his name stands in connexion with that of Mr. Spilsbury, and observes that, "as the early Baptist churches frequently enjoyed the services of more than one pastor or teacher, Mr. Richardson may probably have been the colleague of Mr. Spilsbury." His works are numerous. This piece was occasioned by the arbitrary conduct of the Presbyterians.

This is followed by "The humble Petition and Representation of the Sufferings of several Peaceable, Innocent Subjects, called by the name of Anabaptists, Inhabitants in the County of Kent, and now Prisoners in the Gaol of Maidstone, for the Testimony of a good Conscience. Together with their Free and Faithful Acknowledgement of the King's Authority and Dignity in Civil things, over all manner of Persons, Ecclesiastical and Civil, within his Majesties Dominions. With their Reasons, meriting the King's Protection in their Civil and Spiritual Rights, equal with other his Majesties Obedient Subjects. Humbly Offered to the King's Majesty, and the Consideration of our Fellow Brethren and Subjects. Well worthy General Observation." These documents are dated "the 25th day of the eleventh month, commonly called January, 1660-1," soon after the restoration of Charles II. to that throne of which he soon showed himself to be as unworthy an occupant as the worst of his predecessors. They are signed by William Jeffery, George Hammon, John Reve, James Blackmore.

A proclamation issued this month forbade Anabaptists, Quakers, and other sectaries, meeting under pretence of serving God, at unusual hours, or in great numbers, and enjoined "that none of them go out of the precincts of his or their habitation, to any spiritual exercise, or serving of God after their own way, but that they do the same in their own parish." At the same time many pious and peaceable Baptists were seized and committed to prison. This led to the publication of the next piece in this volume, which is entitled, "A Plea for Toleration of Opinions and Persuasions in Matters of Religion, differing from the Church of England. Grounded upon good Authority of Scripture, and the practice of the Primitive Times. Showing the unreasonableness of prescribing to other men's Faith, and the evil of persecuting different Opinions. Humbly presented to the King's most excellent Majesty, by John Sturgion, a Member of the Baptized People. 1661." The author had been favorable to the restoration of Charles, some time before it took place, and had united with eight others in addressing him on the subject; but if he supposed that his plea for liberty of conscience would have, on this account, any effect upon the heartless libertine, he was grievously disappointed.

The concluding article is a reprint from Crosby of another

appeal from Maidstone jail, in the same year, bearing the signatures of nine prisoners, Thomas Monck, Joseph Wright, George Hammon, William Jeffery, Francis Stanley, William Reynolds, and Francis Smith, entitled, "Sion's Groans for her Distressed, or Sober Endeavors to prevent Innocent Blood," &c.

If this sketch should answer the purpose for which it is designed, it will induce many of our readers to become annual subscribers to the Society; thus ensuring to themselves a regular supply of instructive reading, assisting in the dissemination of important principles, and honoring the names of deceased benefactors to mankind whose virtues and sufferings have deserved a lasting memorial.

[For the Memorial.]

OUR COUNTRY.

"Breathes there a man, with soul so dead,
Who never to himself hath said,
'This is my own, my native land?'"

The generous, chastened love of one's country, and all the cares and hopes, the duties and interests growing out of our relations to this rapidly increasing republic, may well challenge a portion of our attention. It may be justly feared, that disgust with the professions of false patriots, and the low and factious spirit of party politics, have unduly alienated the regard of the religious people of this land from a proper degree of attention to the momentous issues involved in the grand national experiment of self-government, now transpiring here. It was not thus in some of the earlier periods of our history. Many of our fathers were in the best and worthiest sense patriots. They evinced the sacredness and strength of their love of country by cares, efforts, and sacrifices for the public welfare such as their privileged descendants are strangers to. Too generally it seems to be taken for granted by our own brethren in this generation, that having secured the more important reforms for which Baptists have always strenuously contended,—the entire freedom of religious opinions and worship, and the separation of church and state,—they may safely leave the working of our social and political organization to the hands and cares of others. But is this well? If it was important at whatever amount of costly sacrifice, of toils, perils, and even loss of life itself, to gain the vantage ground for freedom already secured, it greatly savors of a reckless prodigality, to feel or evince indifference to the proper improvement of so rich a birthright. Righteousness alone can permanently exalt a nation; and therefore we ought, for our

country's sake, to exert our most strenuous endeavors to increase and perpetuate the public virtue.

Since so much depends on the character and conduct of those who administer the affairs of state, the duty of helping to elect wise and upright rulers is far more important than has usually been thought. A few party leaders, with narrow, base, and perfectly selfish ends, have usually been allowed to nominate all the public officers: and though public opinion may have exerted some salutary restraint, yet the painful spectacle has often been exhibited of men thus nominated for high and responsible offices, who were altogether unworthy of public confidence; who would not indeed be selected or confided in, by any discreet individual for the management of his own private interests of far less magnitude. When thus nominated, however, the alternative usually is, either to vote for them with the multitude of their party, or abstain from voting entirely. Either course is disastrous; nor can an intelligent freeman in thus acting acquit himself of delinquency from the duties of his position.

Devout and earnest prayer for our country and our rulers has also the sanction of a divine injunction, and yet it is to a lamentable extent neglected. If we really believe that all hearts are in God's hand, that all right thoughts, and good counsels are from Him, how can we fail to go to Him with fervent importunity, to entreat His blessing and guidance for those who are in authority, that the governed may lead quiet and peaceable lives, in all godliness and honesty.

A recent, most interesting crisis in our national affairs, is admirably adapted to show the importance of prayer for our rulers. This young nation but a few months since seemed on the verge of war with the most powerful kingdom of the earth—our parent country. The very thought of such a contest, and all the flood of misery and sin which would necessarily come in its train, is unutterably revolting to every sober and religious view of the subject. It seemed to depend on the will of one man, and he environed by most embarrassing circumstances, whether this infinite folly and crime should be madly perpetrated, or whether worthier counsels should be listened to, and peace secured. In this exigency, it is true, there was unwonted fervency of prayer in many circles, for the divine wisdom to rest upon the President and his constitutional advisers.

The God of our fathers has not forsaken us at this critical juncture. The honorable as well as politic settlement of the Oregon boundary, it may be reasonably hoped, will secure to us permanent peace, as well as vastly enhanced, and highly beneficial interchange of commodities, and good offices, with

the first commercial nation of the globe. Already the benign results of this settlement are beginning to be seen and felt on every side. Shall our gratitude be slow to pour forth its warm acknowledgments to Him who turns the hearts of Kings and Presidents at His pleasure?

The vast extension of our national domain, the rapid augmentation of the number of inhabitants in our wide spread states and territories, and the peculiar and inharmonious nature of this increment, may well call forth increasing and prayerful solicitude for the future welfare of our country.

There is, moreover, one new element of discord and avulsion recently introduced, in the separation, more or less extensive and entire, from the religious union and co-operation which have, for the past generation at least, bound us together in the holy work of evangelical benevolence. Many of our best and wisest look on with fearful forebodings, while one after another of the ties which have so sweetly linked us together, are rudely parted—as some will think—very unnecessarily parted.

This sore point is now touched, not with any purpose of recrimination or apology—but simply to suggest the increased importance hence resulting of cherishing the things of union which still remain, and, so far as practicable, pouring oil on the troubled waters. If, instead of this, farther irritations are wantonly employed, vastly enhanced and threatening is the danger that soon the days of our union and prosperity will be numbered, and the dark funeral-pall will enshroud our hopes and those of struggling humanity in both hemispheres.

May one who has wished well to the MEMORIAL from its commencement, and who has generally been pleased with its spirit and execution, be allowed to suggest, that at this time the danger is not small that the course its editors may feel inclined to pursue will still farther jeopardize *the union in any thing* of brethren in the North and South? Very naturally have some of the editors, from their official relation to important organizations of a general nature, and cherished sacredness, felt almost *personally* aggrieved by what they have considered the wanton sundering of such societies. Now it is very certain that in the present feverish state of the public mind, both North and South, any attempt to discuss questions of this character will, almost of necessity, widen instead of healing the breach. For our country's sake—for the sake of the many in both sections of the country, who would not have the few remaining ties broken, by which it may be hoped that an enlarged state of union and brotherliness will hereafter be superinduced, may it not be well to *forbear that proposed review* of the measures which have been recently adopted in reference to separate

action in Bible distribution, which was announced in the last number? At some future period, when this step can be more calmly considered, with some gathered results of the experiment, the proposed review may accomplish more good, with less danger of harm.

TIMOTHY.

M——s, July 10, 1846.

REVIEWS.

PEACE PUBLICATIONS.

1. *The Book of Peace: A Collection of Essays on War and Peace.* Boston, George C. Beckwith, 60½ Cornhill. 1845.
2. *The True Grandeur of Nations: An Oration before the Authorities of Boston, July 4th, 1845, by Charles Sumner.* Second Edition.
3. *Plea for Peace: A Discourse on Fast Day, April 2d, 1846, by Daniel Sharp.* Boston, William D. Ticknor. 1846.

We cannot but regard these multiplied and able contributions, as timely, important, and eminently encouraging. Some of them have now been several months waiting for an adequate notice from us: and we improve with gladness the earliest opportunity to introduce them, with whatever of commendation our praise may afford, to the cordial regards of our readers.

The Book of Peace—the first of the above-named publications—is a rich and economical collection, by the indefatigable Secretary of the Peace Society, of the most important tracts which have been issued in furtherance of this blessed cause; combined with several new and original discourses and essays. It forms together, a complete *thesaurus* of whatever is permanently valuable on this ennobling theme, containing sixty-one distinct essays or discourses by some of our most gifted and philanthropic minds. The volume is a large duodecimo, and by economically combining a full page and small type, the amount of valuable discussion here presented is very great—for the trifling cost of one dollar. Four of the discourses are by Dr. Channing—two by Dr. Malcom. Drs. Bogue and Worcester—Messrs. Gurney and Clarkson—Robert Hall, President Quincy—and those indefatigable advocates of humanity, Hon. William Jay—William Ladd—Dymond—Beckwith, Grimké, and other scarcely less distinguished associates, have all been laid under contribution for the contents of this book.

Again and again we have been led to ask, as we have perused these triumphant vindications of the good cause—how is it possible that Christian men, or even rational beings, can still be the advocates of war? It does seem to us impossible that any candid mind can digest the facts, rea-

sonings, and scripture testimonies here contained, and not fully admit the incompatibility of war with Christianity. Indeed, if we mistake not, it has been the common admission for a long period, that the thorough and complete prevalence of Christianity will of necessity extinguish war. How absurd and suicidal, therefore, for the friends of the former, to become the advocates, apologists, or in any way the promoters of the latter. Those ministers of the gospel of peace who become officially connected with the army and navy, and a still larger class who readily improve each passing opportunity to promote the war spirit, seem to evince great inconsistency,—to call it nothing worse,—by such a course. The time, we confidently trust, is now near at hand, when all that bear the Christian name will eschew, most sedulously, every approach to seeming connivance with the abettors of war. We are not insensible of the length and amount of forbearance rendered requisite, by past evil habits, and the example of some good but misled men. While the utmost patience is therefore requisite, to the successful advocacy of this cause, let there be no timid and unworthy compromises. Trusting in the God of peace, and praying fervently for His wisdom and Spirit to guide and bless all our efforts, let us go onward.

A cheering indication of the progress of our cause, is seen in the Oration of Mr. Sumner, so boldly and ably repudiating war, even on the anniversary of our national independence, before the municipal authorities of the city of Boston; which they had the independence and good sense, amidst the stupid clamor of the war advocates, to thank the author for, as "*able and eloquent*," and request a copy for the press. Well does the production justify this act of the city fathers. The discourse is no holiday affair, for show and parade; but a masterly grappling with some of the colossal and time-honored prejudices of the community in favor of war. These are one after another overthrown, and *the true* and *the right*, shown to be identical with peace—perpetual national peace. The oration, with some notes appended, fills a beautiful 8vo pamphlet of nearly one hundred pages. This second edition has been widely distributed, by the care of the American Peace Society; and wherever perused, its influence must be salutary.

Dr. Sharp's Sermon, founded on the words of the Psalmist—"I am for peace"—assigns the following reasons for that averment: *First*, that war settles no principles; *secondly*, it causes an enormous waste of property, exhausting individual and national resources; *thirdly*, because war is contrary to the spirit of humanity and benevolence; *fourthly*, because many of the associations and influences of armies are immoral and degrading. These topics are treated with the author's usual judiciousness and calmness, as we should love to show by copious extracts, did not other claims on our pages forbid.

The termination of the portentous difficulties with Great Britain, in

regard to the Oregon boundary, and the existing war with poor, feeble, distracted, and revolutionary Mexico, are both fitting occasions for the friends of peace to redouble their efforts. By timely, judicious, persevering appeals on this subject, all the ministers of the gospel, as well as private Christians and philanthropists in every walk of life, have an opportunity to evince their true patriotism, and aid in blessing the entire human family.

AMERICAN SUNDAY SCHOOL UNION'S PUBLICATIONS.

It is a pleasing spectacle, in these days of strife and division, to witness the successful efforts of this unpretending, but most efficient Institution, for blessing the rising generation, and indeed our whole population, with a healthful and ennobling literature. It is a *study of benevolence*, at once cheering and instructive, to look through the extensive publishing establishment,—in the most beautiful street of the far-famed city of William Penn,—whence so many new volumes are every year issued, to find their way to all sections of our country, and some of them to heathen lands.

Some of our readers may not be apprized of the fact, that the Board of Managers consists of a large number of intelligent and disinterested laymen, from all the principal evangelical denominations, and no work is published without a careful revision, and the approbation of the committee, consisting of representatives of all these sects. It may indeed sometimes happen that a word or phrase is admitted, which hypercriticism would object to; for some minds seem so constituted, as to delight in magnifying supposed faults, more than admiring excellencies; but for the most part we believe the examinations of their various volumes have been thorough and faithful, and the consequence is, that to an almost unprecedented extent, their issues, now amounting to some six hundred volumes in the English language, have been welcomed by all evangelical readers, as among the choicest and purest of our literature.

More than forty volumes have been added to the Society's *new issues* the last year. Several of these have been from time to time noticed with appropriate commendation in former Nos. of the Memorial. The following, however, have not been mentioned: "*History of the Huguenots*," or French Protestants, a most interesting and lucid recital of the entire period of the sufferings, and moral triumphs of a noble race of martyrs for the truth of Jesus, environed by Romish persecution. "*Good,—Better,—Best*:" or the Three Ways of Making a Happy World," written by one of the most successful of American authors. "*Reuben Kent*, and the *Sequel to Reuben Kent*"—two small volumes, sure to be great favorites with all good boys, and adapted to make them still better. "*Robert Dawson*, or the Brave Spirit," a capital illustration in training and result of the best kind of Yankee parental influence, and what it can accomplish. "*Every Day*

Sights for Every One to See," "*Calls of Usefulness*," and "*Friendly Advice to Parents on the Management and Education of Children*," are all three good books in their way, which we presume are republications by the Society. The "*Unwritten Book*," allegorical and both interesting and impressive for the youthful mind; "*Clement*," Stories about the Conscience, echoing its monitions; "*The Search*," showing from Solomon's experience, where true happiness is found; "*Lucy Neville*," a Mother's early teaching blessed to an Orphan; "*Victory*," a charming Missionary Story; "*Who would not Pray*," or a Word fitly Spoken; "*Richard and Rover*," teaching Kindness to Animals; "*The Apple Tree*," or Lessons from the Smallest Things; "*Patty*," the Evil of Modelling; "*Ungrateful Boy*," showing the Evils of Ingratitude; "*John Maurice*," those of Violent Temper; and "*The Leaf*," furnishing Lessons for the Head and Heart—are as good a dozen of little books as you could desire.

The XXII. Annual Report of the Union is also before us—a very satisfactory document. Also, a Discourse delivered on the recent Anniversary of the Society, by the Rev. Thomas Smyth, D. D., of Charleston, S. C., which the author entitles, "The True Basis of Charity and United Christian Effort." It is for the most part a judicious if not an able discussion of that important topic.

The Missionary Enterprise: a Collection of Discourses on Christian Missions, by American Authors, edited by Baron Stow. Gould, Kendall & Lincoln, Boston. 1846.

All but two of the discourses in this volume have before been published, some of them many times, and are such as have the public approval fully stamped on them. The sermon of Mr. Ide, delivered the last year at Providence, was noticed at the time of its delivery in our pages, as one of the best. It will not fail, now that it is here given in full, to secure general admiration. The editor has given us two of his own discourses, in the volume. They are both good, but it might have savored more of his usual modesty, not to have thus doubly honored himself, in the selection which he found so "peculiarly difficult, because of the great excellence of many which he was constrained to omit." Still we hope he will not, in the future volume promised, deny himself or his readers the gratification of inserting his recent sermon before the American and Foreign Bible Society, entitled, "*The Bible for the World*," one of the best sermons of the kind which we have ever read.

This volume is sure to become a general favorite. The authors of the discourses are of different denominations, and from both sections of our country. Happy are we to endorse the closing words of the editor's preface, only regretting they should ever have been contradicted in practice.

"The spirit of Missions is the spirit of concord. The key-note was

struck on the plains of Bethlehem; and all who have sympathy with the angelic announcement, are sure to think, feel, utter and act in concert, both with the heavenly host, and with one another."

Southern Baptist Missionary Journal. Vol. I. No. I. June. Richmond. 1846.

This periodical is neat in its typographical appearance, and well filled with interesting matter. The second article in this number, on the "Responsibilities of Southern Baptists," urges their own position before the world—the claims of the perishing—the openings of Providence—their own capabilities—and the tokens of the divine favor in spiritual things. Under the last two of these heads, it is stated that within the range of their operations there are not less than 352,000 Baptist communicants, friendly to missions, with 53,000 more now classed as anti-mission, who with proper training might be brought into cordial co-operation.

In the non-slaveholding states, there was a nett loss the last year of several hundreds; while in the slaveholding states there was a gain of more than 15,000 members to the mission churches alone.

They might have added to this statement, that in the thirty-three years of the operations of our Foreign Mission Organization, these slaveholding states have paid into the common treasury \$215,856.28, or less than one-fourth of what has been contributed for this object. If their separate action shall have the happy effect to provoke them to worthier efforts, it will *so far* be well. Of the 257 missionaries, male and female, appointed to foreign service, but twenty are known to have been from the slaveholding states. Hereafter, it may be hoped, they will send many more.

BOOK NOTICES.

THE GREECE OF THE GREEKS. By G. A. Perdicaris, A. M., late Consul of the United States at Athens, in two volumes. Paine & Burgess. New York. 1846.

We happened to receive these volumes just as we were anxious to find some information respecting modern Greece, and we have seldom found more satisfaction in research than they afforded. The style of the work is clear and nervous. If any of our readers desire to be informed respecting the political, literary, and religious condition of this interesting part of Europe, we cheerfully commend them to this book. The pictorial illustrations are numerous and highly attractive, the type large, and we suppose the publishers cannot fail to find the work popular.

SMITH'S FIRST BOOK IN GEOGRAPHY, designed for Children, illustrated with one hundred and twenty-six engravings and twenty maps. By Roswell C. Smith. New York. Paine & Burgess. 1846.

This is the *best* primary elementary book on Geography we have ever seen. We pronounce it such on careful examination, and after comparison with all others that we have been able to obtain. It exhibits remarkable adaptation to the mind of a child, and must have cost its author no common amount of pains and labor in its composition. It has more collateral information of an historical character than any similar manual. We shall fully expect to see it generally adopted as a text-book for the schools of our country.

THE PEOPLE. By M. Micheles. D. Appleton & Co. New York.

LUTHER. By M. Micheles. D. Appleton & Co. 1846.

These works are both of them full of thought, and will furnish thoughtful minds with much matter for reflection. We have read them with deep interest. The volume styled "The People," has some ultra notions with which we do not of course agree, but rarely have we seen a book that is more suggestive. The Life of Luther is graphic, and is a full-length likeness of that remarkable man. It has some facts concerning the Reformer, that we do not recollect to have heard before. The Appletons are making their Literary Miscellany a very capital collection; these volumes are parts of the series.

ROBERT HALL'S MISCELLANEOUS WORKS. Bohn's Standard Library, London. Sold in New York, by Bartlett & Welford, 7 Astor House.

Mr. Bohn's elegant series of important works, printed in the best London style, commences with this truly beautiful volume, including Gregory's Life of Hall, and Foster's estimate of his character. It also embraces the most celebrated of Mr. Hall's writings. Now what is the price, think you, reader, of this elegant volume? Only one dollar and a quarter. Messrs. Bartlett & Welford are the exclusive agents in New York for this series, and we cordially advise our friends to commence at once with this volume, and take all that may follow. Several choice works are announced—among others, the writings of Sismondi. We must not omit to say, that this volume has an admirable steel engraving of Mr. Hall. We regard this as the cheapest book we have seen for many a day.

BISHOP WILSON ON COLOSSIANS. D. Appleton & Co. 1846.

Like every thing that has ever proceeded from the pen of Daniel Wilson, this volume is full of rich evangelical matter. It is a valuable addition to the theological library, and no minister will regret the purchase of the work. The doctrines of sin and grace are fully recognized.

MISCELLANEOUS STATISTICS.

The following statistics are taken from the census of last year, of the number of places of worship and institutions of learning in the State of New York, with cost of buildings:—

Churches.	Cost of Buildings.	Of Real Estate.	Institutions.	Cost of Buildings.	Of Real Estate.
782 Baptist,	\$1,903,782	\$378,923	10 Colleges,	505,000	781,500
268 Episcopalian,	1,830,080	534,649	163 Academies,	743,104	137,814
669 Presbyterian,	2,421,790	519,922	55 Fem Seminaries,	205,601	64,840
271 Congregational,	628,232	115,685	22 oth. inst. of lear'g,	420,800	191,720
1,123 Methodist,	1,905,442	419,706	2 Normal Schools,	2,000	10,000
104 Roman Catholic,	655,140	248,896	10,707 Common "	2,997,155	606,805
260 Dutch Reform'd,	1,292,688	366,798	Pupils on list,	463,669	average attend-
112 Universalist,	288,608	49,044	ance, 291,595		
65 Unitarian,	166,069	59,054	1,569 Private Schools,	312,137	191,759
15 Jews,	89,450	18,085	Pupils attending,	4,473.	
153 Quaker,	156,383	84,317			

MASSACHUSETTS A NURSERY OF FOREIGN MISSIONS.—According to the last Reports of two Societies, of the 380 ordained missionaries and male assistants, sent out by the *American Board of Commissioners*, upwards of one-fifth have gone from Massachusetts; and of the \$4,042,466 contributed to the Board, upwards of one-quarter of the whole, or about \$1,000,000, has been given in the same State. Of the 257 Foreign Missionaries and Assistants, appointed by the *American Baptist Board*, 66, or upwards of one-quarter of the whole, have also gone from Massachusetts; and of the contributions to this Board, amounting to about \$900,000, the same State has given about one-fifth. And yet perhaps Massachusetts is not behind any other State on the globe in home improvements and prosperity.

There are 99 Churches in Boston, having 84,174 seats. They are classified as follows: Unitarian, 21 churches, 17,975 seats; Orthodox, 14 churches, 13,149 seats; Baptist, 15 churches, 11,130 seats; Episcopalian, 10 churches, 6,100 seats; Methodist, 10 churches, 7,300 seats; Universalist, 8 churches, 5,520 seats; Catholic, 7 churches, 8,400 seats; unclassified, 17 churches, 14,600 seats. The cost of these churches is set down at \$3,246,500, and the annual expenses of all except the Catholic and unclassified churches, which are unknown, amount to \$170,826.

The additions to the churches of the *Boston Association*, during the year of the revival, 1842, amounted to nearly one-third of their previous number. But notwithstanding the general state of religious feeling was so favorable to the preservation of religious character, yet the number of excommunications, even during that year, was more than proportional to the increase of numbers; while in the second year it was more than one hundred per cent. beyond a due proportion. But the third year was worse than the second, and the fourth was worse than the third! What the number has been, thus far, during the current associational year, I have not the means of knowing. But if the excommunications should continue in the ratio of the past, they will, in nine years, exceed, by three hundred and twenty-six, the whole number baptized during the year of the revival.—*Cushman's Discourse*.

*Total Receipts of the Baptist General Convention for Foreign Missions—by States—
from 1814 to April 1st, 1846.*

Maine,	\$42,566 08	North Carolina,	\$6,816 76	Missouri,	1,069 93
New Hampshire,	12,853 50	South Carolina,	44,620 29	Michigan,	2,704 83
Vermont,	20,169 91	Georgia,	67,311 76	Iowa,	93 79
Massachusetts,	178,318 72	Alabama,	11,450 32	Wis. & Indn. Terr.	136 61
Rhode Island,	31,988 14	Mississippi,	2,402 29	Canadas,	293 48
Connecticut,	37,255 58	Florida,	198 00	Nova Scotia,	2,265 55
New York,	217,594 48	Louisiana,	936 27	New Brunswick,	620 90
New Jersey,	16,405 15	Arkansas,	4 65	England,	783 20
Pennsylvania,	47,824 01	Tennessee,	1,753 62	Scotland,	625 19
Delaware,	1,128 44	Kentucky,	11,707 76	States not desig.,	16,070 08
Maryland,	8,089 33	Ohio,	20,063 36		
Dist. Columbia,	6,090 09	Indiana,	2,957 21		
Virginia,	53,340 69	Illinois,	5,661 90		
				Total,	\$874,827 92

MONTHLY RECORD.

[We are sure all our friends will be glad to hear from our associate Editor, even though we print a private letter, not designed for the public eye. His promised continuation of "Baptist Statistics" will be looked for with impatience.]

ROCK SPRING, Illinois, June 27th, 1846.

My Dear Bro. Babcock.—I reached my home the 18th of May, and since that time have found so much to do as to be unable to prepare and finish my second promised article on Baptist Statistics. Indeed, a portion of my authorities I have not received till a week past, in my boxes from Philadelphia. I will endeavor to bring up "lee-way" in Memorial matter soon. Two weeks since I was at a "Mass Missionary Meeting," as we call it, in Perry county, sixty-five miles S. E. of my residence, of quite an interesting character. The "Proceedings" are in press, and a copy will be sent you, as soon as I get them. I send a copy of the Minutes of the Edwardsville Association, from which you will see it is "taking the back track" in its religious prospects. Our College is looking up a little—some increase of students. A slip in the minutes will show you the *projet* of "Fourth of July," at Lebanon, four miles from my place. I have an address on my part blocked out on the theme—*"Abstinence from intoxicating drinks is an essential element of National Independence."* Do you think I can sustain the position?

All the good brethren you met at my house are alive, except Elders Ross and Taylor [see Memorial, Vol. IV. p. 53]. Father Darrow is quite infirm, but gets out to meeting. Dawson (formerly a Presbyterian) is pastor of the church at Rock Spring—a smart preacher. I am what they call in some parts, "a Minister at Large." Every two weeks I have a meeting in Lebanon, and have prospects of getting up a small chapel in the midst of my Methodist friends;—their wise men think it would aid their society and college to have me start a Baptist congregation. A letter from Secretary Hill,—of Home Mission fame,—received yesterday, informs me that he is on his way to "*these diggins*," and will be at Alton, at our College Commencement. I see that some one has given due warning, that next year, he will raise the question, constitutionally to prevent missionaries being sent to slaveholders. What preposterousness! I see from the papers, that at the Massachusetts Ministerial Conference, a preamble and resolutions were offered, representing the war with Mexico as unjust, &c.—that those who took part in the debate referred to the opposition made by the New England Congregational Clergy, to the war of 1812, &c. I have no idea the historical facts of the *causes* that led to the war between Mexico and Texas, and now of the United States, are generally known, nor are there ten ministers in the State of Massachusetts, that understand the subject, or the merits of the question. Texas originally was part of Louisiana, as fully and as certain, as the country on the Upper Missouri—it was discovered, taken possession of, and held by the French Government till 1764, when it was ceded to Spain, re-ceded to France in 1800, and by France to the United States in 1803, and again ceded to Spain (not Mexico) by the United States in 1819. I can prove all this by documents prepared by John Q. Adams, in the long controversy with the Spanish Minister, Don Luis

Onis. But were I required to give the proofs of my position, I would go *behind* the diplomatist, i. e. the correspondence of Adams, for I have in possession a regular chain of historical testimony from 1685, to 1836. If any nation has right of complaint for the annexation of Texas it is *Spain*, not Mexico. Spain to this day, has never acknowledged the independence of Mexico. The claim set up by Mexico to Texas, is just as much and no more, than the lawful claim of Spain to both Mexico and Texas. Our Massachusetts friends get their knowledge from partizan congressional speeches—not from history. The *morale* of my remarks is this, that *pastors of churches* had better keep within their own dioceses, and let politics and national affairs alone. I never knew an *honest* minister who turned politician, but was duped at every corner. In 1812–15, the leading old Federalists in Massachusetts and Connecticut played humbug with the Congregational “priests,” as they were called. Baptists, then, having no influence, and being all *democrats*, as your good old father was, kept out of the fire. War is a calamity ever to be deplored, and my daily prayer is, that God would bring about peace—and yet as matters are, I see no way, but to prosecute the war with Mexico, or bring about a revolution there—the last being quite probable.

My health is good, except my eyes, which have been afflicted some time.

Yours as ever,

J. M. PECK.

Several STATE CONVENTION ANNIVERSARIES have recently been held, and we purposed noticing briefly their doings. But so many of our pages have lately been filled with anniversary proceedings, that it is thought better to omit them, as nothing of new or special interest is noticeable in them.

The sailing of missionaries to CHINA, from New York, and to BURMAN, from Boston, a goodly company each, of priceless worth, should awaken our gratitude, and incite our prayers and enlarged liberality.

We notice interesting advices from our missionary and former pupil, Rev. IVORY CLARKE, on the Western Coast of Africa, the last of April. Health improved, and prospects brightening.

The English Baptist Missions at Fernando Po, Africa, and at Hayti, West Indies, seem to be struggling with difficulties, which we hope will be eventually surmounted. In China, Rev. Mr. Roberts, with the aid of Mrs. Devan, is making the experiment of preaching to native females, with encouraging success.

We fully agree with our correspondent TIMOTHY, in reference to the necessity of great carefulness not to irritate any section of our country. The proposed review of some of the doings of the Southern Convention, is therefore postponed for the present. If the most “friendly intercourse” recommended to the Southern Boards, with the American and Foreign Bible Society, should be carried out in good faith, and with a generous spirit of kindly co-operation, the evils feared from separation, would be greatly lessened. Let us all study the things that make for peace, and things whereby we may mutually edify each other.

THE LAST SABBATH OF A MISSIONARY IN HIS NATIVE LAND.

The following touching address of Mr. Dean was delivered at the Baptist Tabernacle, New York, on the Lord's day previous to his departure :

"I have been unexpectedly permitted to speak one more Sabbath in my native land ; and while sitting here, I have been contrasting this Sabbath with the next I shall spend ashore. I have been contrasting the holy stillness, the delightful harmony, the songs of worship, and all the privileges attendant on a Sabbath here, with the din and discord, the darkness and gloom, which will greet me there.

"Some may ask why I leave these pleasant scenes. I have within a few days taken leave of my venerated father ; and as he threw his arms around my neck, I felt compelled to say, Why do you restrain me, for I desire to go? My sisters said to me, Remain with us ; is it not enough that you have spent ten years of your life in heathen lands? You are impaired in health, let others go and take your place. And my children as they clung to me—and it is not figurative to say that I was compelled to throw them off, and tear myself from their embraces—said to me, dear father, stay with us. Do you ask if I love my children? I love them as tenderly as any parent. And parents, if you would test the love a father has for his child, send your children to China, and remain in this country yourselves. [Here Mr. D. was much affected, and for a few moments was unable to speak ; the congregation sympathized deeply with his emotion.] I am a man encompassed with infirmities. I cannot pursue the subject any further. For the last few days I have been travelling over the beautiful plains of my native land, amid the bending fruit, the verdant fields, and the waving grain, all which seem to beckon me to remain. If my young brethren who are to accompany me, see any thing of romance in the far off land they are going to, I do not. I have seen all, and it is nothing but darkness. To go to China is like going down into a deep, dark pit. It is like the tomb ; and I seem to shrink back as I feel the death damps gathering round me. But there is something pleasant in the thought that it is the tomb of my loved ones. I have laid children there, and there rests my beloved companion. But though my own country is so delightful, and in China there is so much that is dark and forbidding, I would not remain here. I know not why it is, but there is nothing that would tempt me to stay with you. When I can fix my eye beyond all these earthly scenes, into the eternal world, then it is that I find myself happy in my prospects. Notwithstanding I love my father and dear children and my native land, I am happy at the privilege of returning to China, to point her millions to the bliss of heaven.

"What my last words shall be I hardly know. I hope your interest in missions will not fade away with the excitement produced by such scenes as this. I hope you will follow me with your prayers and benefactions. I think of the circumstances under which I shall greet my little church. When I left them they said, they had heard the new doctrine—they wished to hear more—that I was about to leave them in feeble health, and they did not know that I would ever return. I replied that I was going to my father's house ; that in my native land there were many Christians who loved Christ, and when I returned I hoped they would send teachers who with me would teach them more perfectly. Now, what shall I say to them? They will come to me and say, where are those teachers who were to come along with you? Shall I say to them, there were no teachers willing to come, or that there was no money to send teachers? Shall I leave the question for you to answer, or shall I say, the teachers are coming by and by?"—*New York Recorder*.

MISCELLANEOUS.

[For the Memorial.]

HUMAN LIFE.

BY S. WALLACE CONE.

I.

All we a daily round must go
Of sorrow and of ill;
At every point some fear we know
Must meet and daunt us still.
We may not shrink, we may not start
On any new or easier way;
Nor may we from the burden part
Which grows more heavy day by day:
Still must we buckle to the strife,
For that we bear is Human life.

II.

And why, oh Prophet of sad things,
Speak'st thou such bitter words?
Bursts from life's thousand sounding strings
No sweet and joyous chords?
Yes!—chords of Hope, and chords of Love,
And wild ambition's maddening strain;
But oh! the tones that sweetest move,
Die off in sorrows sad refrain,
And discord harsh and jarring strife
Make chorus stern to Human life.

III.

Prophet, 'tis of yourself you write,
And aye the puling crowd
Whose murky fancies make a night,
Where noon hath scarce a cloud.

Not so ; I, but the type of all
 Who swell the sea of mortal ill,
 Point from the gloom where poor and small
 Unnoticed glides one restless rill,
 And tell ye, with as fretful strife,
 Rolls the great tide of Human life.

IV.

It frets not me, that proud renown
 Ne'er syllabled my name ;—
 For tho' its echoes sleep unknown
 To the wild blast of Fame,
 Within my soul I feel the power
 Which might control the steps of time,
 And set upon my mortal hour
 The stamp of an immortal prime ;
 But rather would I quell the strife,
 Than rule the storm of Human life.

V.

Lack I the wealth that fools desire ?
 Yet far am I from poor ;—
 I've books and raiment, food and fire,
 And health—kings have no more.
 A kindly Providence hath given
 More than my merit e'er deserved,
 And for each day, I find that heaven
 Some nobler blessing hath reserved :
 Yet still the heart hath inward strife,
 And sharp the pang of Human life.

VI.

And oh ! it is not that to me
 Love hath been e'er denied ;
 For still I've found its sympathy
 Most perfect when most tried :
 And still I hail its accents fond,
 A golden chain of matchless worth,
 The strongest tie, the holiest bond,
 By pitying heaven bestowed on earth ;
 The only bond which binds from strife,
 And links with hope our Human life.

VII.

But love, nor wealth, nor fame as wide
As ever fame shall ring,
To this Time's restless battle tide,
An instant's pause may bring ;
For every day and every hour
Keep pressing onward from the rear,
And still redoubling in their power,
Us with their serried phalanx bear
And sweep us forward to the strife
And contest stern of Human life.

VIII.

Oh! soul of man, be strong and still ;
Bear that thou must—alone ;
Nor let inevitable ill
Wring out a single groan.
Thou hast a work, a mission great,
In this thy prison house to do ;
Thou art predestined, and thy fate
Compels and bears thee onward, through
The pain, the trial, and the strife,
The long, long pang of Human life.

IX.

Thou canst not fail, thou may'st not turn,
Till all thy work be done ;
Till that the watch fires cease to burn,
And life's last field be won :—
And as thou shrinkest from the storm
And whirlwind of the bitter fight,
Or as thy weapon, keen and warm,
Shews crimson in Time's fading light,
So shalt thou perish in the strife,
Or conquer e'en thy HUMAN LIFE !

Somerville, N. J

REV. EDWARD MOISES, A. M.

[Those who have read the Life of Lord Chancellor Eldon, will remember his Tutor, the Rev. Mr. Moses, a High Churchman indeed, but a man of great conscientiousness and uprightness, and for whom Lord Eldon ever preserved a feeling of lively gratitude: The following notice of him, from the London Baptist Magazine for January, 1846, will be found full of interest.]

We are indebted to Mr. Pengilly, late of Newcastle, now of Egglecliffe, near Yarm, for the following narrative. In a note which accompanied it, Mr. Pengilly says, "I am persuaded your readers generally would be exceedingly pleased if you copied in your pages the following extract from a memoir recently printed in the north of the kingdom, of the most eminent man in literary attainments that has appeared in this part of the kingdom for many years. The writer is a relative of an eminent peer, although not unwilling to be called 'the minister of a Baptist chapel;' and in himself, as well as in the subject of his memoir, we have a most lovely display of the renewing, humbling, and sanctifying power of the Spirit and grace of our Lord Jesus Christ."

"The subject of the present memoir was born, we believe, in Newcastle, and nephew to the late Hugh Moses, a long time the celebrated master of the Free Grammar School in this town (tutor of the late Lords Eldon and Stowell)—a situation which he himself occupied for some years, together with the morning lectureship of All Saints, and the afternoon lectureship of St. Andrews, with credit to himself and satisfaction to the public. Mr. Moses held also, until his death, the vicarage of Hart, with Hartlepool, a chancellor's living given him many years since by the late Lord Eldon; but so little was he of a mercenary turn, that when the late Bishop of Durham sent him a fifty pound note for some literary service, he politely returned it, and would take nothing excepting in value of books from the Bishop. The writer of this memoir well remembers to have heard him in his clerical capacity many years ago; and, abating the knowledge of truth of which he himself was ignorant at that time, to have been much struck with the impressiveness of his manner, and the earnestness of his delivery in the pulpit. But we are not careful to record by-gone circumstances very minutely, being only partially acquainted with them ourselves. We leave this office to the affectionate remembrance of his many attached pupils, and confine ourselves to more recent transactions.

"A little before his death, and previous to his last illness, he sent for an old pupil, with whom he had long lived in terms of intimate acquaintance, and after they had conversed for some time, and his friend was about to take leave, he seized his hand, emphatically calling his pupil by name, saying, 'I love you. I believe you are a Christian, and know and love the truth. I cannot let you go, as I feel that my time upon earth must be short, until I unburthen my mind on a subject of the greatest importance, but I have never felt liberty to do so to any one till now, not even to my own family. Not that I was ashamed to confess the name of Christ, but that I doubted how far it might be expedient for me to make such a confession under present circumstances. I was afraid it might be mistaken for a death-bed repentance, and stigmatized as cant, coming from one who all his life has been opposed to the slightest allusion to *religious experience*.

" 'You and I have had many discussions on the subject of religion; but

I now see things in a very different light from what I formerly did when looking only through the narrow glass of the church (meaning of England). I do not doubt that many whom I have all my life despised as out of the way, because out of the church, are now triumphing in redeeming love in heaven. I am thankful that I have been enabled to cast off the filthy garments of my own righteousness, and to know that Jesus hath arrayed me in his own spotless robe.' With suppressed tears in his eyes, he observed, 'We must be drawn out of self by an almighty power before ever we will or can come to Christ, and now I am enabled with comfort to repeat the words of a hymn I formerly ridiculed as nonsense:

'Come naked, come filthy,
Come just as you are.'"

He added, "Had it not been for the fulness and freeness of the invitation, as addressed by the Spirit to me, I with all my vileness never could have come at all."

"I begin to suspect that you are almost, if not altogether, right on the subject of religion. The church used to be every thing to me, and Christ nothing, save as working through the church; but now I see that these forms and differences about which we have so often contended are insignificant, and Christ hath become my all in all. I have had most sweet communion with my Saviour, ever since the death of my grandson." (He had perished by drowning some months before;) and in reply to an observation made by his pupil with reference to the severity of that trial in connexion with the death of his son upwards of thirty years since by a similar providence, and the strong means sometimes required to bring sons to glory, he remarked, "The former grievously afflicted me, but the latter has brought me direct to my Saviour, from whom I pray constantly my deceitful heart may never be suffered to depart, for he is my light and my life, and has become my salvation. I have made an idol of learning, and thought the word of God was only to be understood by study; but now I find otherwise. When I gloried in my knowledge of languages, I drew not near to Christ, but I have had more fellowship with my Saviour within these few months than I enjoyed in all my life before."

To another he expressed great pleasure that he had been remembered, by prayer, in a Baptist chapel, saying, it was very remarkable, as he had been so strongly opposed to dissenters all his life; but that it was very kind, and a sweet token of Christian love. On another occasion, being informed in a taunting way by a high church friend, that an old pupil had made an open profession of his faith by submitting to believers' baptism, he quietly remarked (very far contrary to the expectation of his friend) that he had long thought upon this point, and examined God's testimony thereon, and if he had life to begin again, he verily believed that he should become a Baptist himself, for it never could be right to baptize unbelievers. He died March, 1645, at the advanced age of 83 years, in the full possession of all his faculties.

A BEAUTIFUL INCIDENT.

On a beautiful summer's day, a clergyman was called to preach in a town in Indiana, to a young Episcopal congregation. At the close of the discourse, he addressed his young hearers in such words as these:—

"Learn that the present life is a preparation for and has a tendency to eternity. The present is linked to the future throughout creation, in the

vegetable, in the animal, and in the moral world. As is the seed, so is the fruit; as is the egg, so is the fowl; as is the boy, so is the man; and as is the rational being in this world, so will he be in the next; Dives estranged from God here, is Dives estranged from God in the next; and Enoch walking with God here, is Enoch walking with God in a calm and better world. I beseech you, live, then, for a blessed eternity. Go to the worm you tread upon, and learn a lesson of wisdom. The very caterpillar seeks the food that fosters it for another and dissimilar state, and, more wisely than man, builds its own sepulchre, from whence in time, by a kind of resurrection, it comes forth a new creature in almost angelic form. And now that which crawled flies, and that which fed on comparatively gross food sips the dew that revels in the rich pastures—an emblem of that paradise where flows the river of life, and grows the tree of life. Could the caterpillar have been diverted from its proper aliment and mode of life, it had never attained the butterfly's splendid form and hue, it had perished a worthless worm. Consider her ways and be wise. Let it not be said that ye are more negligent than worms, and that your reason is less available than their instinct. As often as the butterfly flits across your path, remember it whispers on its flight—"Live for the future."

With this the preacher closed his discourse; but to deepen the impression, a butterfly, directed by the Hand which guides alike the sun and an atom in its course, fluttered through the church, as if commissioned by Heaven to repeat the exhortation. There was neither speech nor language, but its voice was heard saying to the gazing audience,—“Live for the future.”

TRANSLATION OF THE SCRIPTURES.

When Queen Elizabeth opened the prisons at her coming to the crown, one piously told her, that there were yet some good men left in prison undelivered, and desired they might also partake of her princely favor; meaning the four Evangelists, and Paul, who had been denied to walk abroad in the English tongue, when her sister Mary swayed the sceptre. To this she answered, “They should be asked, whether they were willing to have their liberty;” which soon after appearing, they had, says an old divine, “their gaul delivery; and have ever since had their liberty to speak to us in our own tongue at the assemblies of our public worship; yea, and to visit us in our private houses also.”

Our English translation of the Bible was made in the time and by the appointment of James the First. According to Fuller, the number of translators amounted to forty-seven. Every one of the company was to translate the whole parcel, and compare all together. These good and learned men entered on their work in the spring, 1607, and three years elapsed before the translation was finished.

Bugenhagius assisted Luther in the translation of the Bible into German, and kept the day on which it was finished annually a festival with his friends, calling it “The Feast of the Translation of the Bible;” and it certainly deserves a red letter more than half the saints in the calendar.

Soon after Tindale's New Testament was published, a royal proclamation was issued to prohibit the buying and reading such translation or translations. But this served to increase the public curiosity, and to occasion a more careful reading of what was deemed so obnoxious. One step taken by the Bishop of London afforded some merriment to the Protestants. His Lordship thought that the best way to prevent these *English New Testaments* from circulation would be to buy up the whole impressions, and therefore employed a Mr. Packington, who secretly favored

the reformation, then at Antwerp, for this purpose; assuring him, at the same time, that cost what they would, he would have them, and burn them at Paul's cross. Upon this, Packington applied himself to Tindale, (who was then at Antwerp) and upon agreement the Bishop had the books, Packington great thanks, and Tindale all the money. This enabled Tindale instantly to publish a new and more correct edition; so that they came over thick and three-fold into England; which occasioned great rage in the disappointed Bishop and his popish friends. One Constantine being soon after apprehended by Sir Thomas Moore, and being asked how Tindale and others subsisted abroad, readily answered, "that it was the Bishop of London who had been their chief supporter, for he bestowed a great deal of money upon them in the purchase of New Testaments, to burn them; and that upon that cash they had subsisted till the sale of the second edition was received."

The following incident respecting the Venerable Bede is worthy of remembrance. One of the last things he did was the translating of St. John's Gospel into English. When death seized on him, one of his devout scholars, whom he used for his secretary or amanuensis, said to him, "My beloved master, there remains yet one sentence unwritten." "Write it then, quickly," replied Bede; and, summoning all his spirits together, (like the last blaze of a candle going out,) he indited it, and expired.

A BLIND MAN CONVERTED BY HIS GRANDCHILD READING THE BIBLE
TO HIM.

Although the Supreme Being could accomplish the work of conversion without the use of means, yet he is generally pleased to work by them. One of the principal of these is his own word; sometimes by the preaching and sometimes by the reading of it. A clergyman, in Ireland, met with a poor blind man, between ninety and a hundred years of age, and addressed him by remarking that he was a very old man. He answered, "Aye;" and after a short pause he said, "it is well for me that I lived to be old; but it (with a low voice) was bad for Solomon." The clergyman asked him what reason he had to say that. He answered, "If Solomon had died when he was young, he would have been one of the greatest men in the world; but if I had died when I was young, I should have gone to hell. Solomon lived to disgrace himself; I have lived to obtain glory." After he had expressed his dependence on the blood of Christ for salvation, and acknowledged that it was by the Holy Ghost he came to the knowledge of divine things, the clergyman asked him whether he had heard any person speak of those things: he said "no:" then how he came to the knowledge of the Bible texts he had quoted? He said, "that about five years before, having become blind, and desirous to prepare his soul, he caused a grandchild of his, that could read, to procure a Bible, which he made him read to him constantly; and that through reading the Bible, the Lord opening his heart, made him feel his love," and then broke out into many expressions of praise! What a strong argument is this; first, to instruct the ignorant to read, and then to use the most vigorous exertions to circulate the Sacred Scriptures among them! Who can calculate on the blessed effects!

Mere dignity of station, or worldly affluence, cannot produce real felicity: there is still an uncomfortable reflection, that all will terminate in death. "Hence," said the late popular Mr. W., "I'd rather be a beggar boy at sixteen, without a shilling, than the chamberlain of London at seventy!"

[For the Memorial.]

A MORNING HYMN FOR MAY.

BY J. HICKS.

The fount of the morning is beaming
From orient regions afar ;
The spires of the city are gleaming,
Like well-burnished weapons of war ;
The golden-tinged vapors are flying
O'er mountain and dew-spangled vale ;
The hawk and the raven are crying,
And floating along in the gale :
The landscape looks cheerful and blooming,
How beauteous the blossoming trees !
Sweet odors the woodlands perfuming
Are wafted along in the breeze :
The lark, from his low arbor springing,
Exults in the sun's cheering rays—
The choirs of the forest are singing
Their sweet morning anthems of praise.
The scene all around contemplating,
What grateful emotions arise !
And holiest thoughts concentrating,
We bless the great King of the skies :
From him, the most bounteous Creator,
The light of salvation has shone,
Dispelling the darkness of nature,
And lighting the way to his throne.

The Lord, from the regions of glory,
Descended to suffer and die—
Ye ransom'd, rehearse the glad story,
Resound it, ye seraphs on high !
And now, from the earth and the ocean,
Let columns of incense arise,
With songs of enraptured devotion
Commingling with those in the skies.

West Pennsylvania.

THE
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**MEMOIR OF THE REV. JOSHUA VAUGHAN, BAPTIST MINISTER
IN PENNSYLVANIA.**

BY REV. A. D. GILLETTE, OF PHILADELPHIA.

Rev. Joshua Vaughan was one of that small, but venerable and noble company of ministers among the Baptist churches of Pennsylvania, who, through evil and through good report, toiled early and late, in season and out of season, to preach the gospel, and establish its institutions among men, in a day when strict fidelity to Christ's ordinances tried men's bodies and souls.

This venerable servant of Christ was born near the Yellow Springs, in Chester County, Pa., in 1749. His parents were John and Ruth Vaughan, of Welch extraction, both of whom died while their youngest child, Joshua, was an infant, whom they left to the care of his pious grandmother, Emma Vaughan. Her house being destroyed by fire when he was yet a child, and with it the records of the family, deprived him of the means of ascertaining the precise day of his birth.

During his boyhood, he learned the trade of blacksmithing, a business he some time prosecuted in the neighborhood of Red Lion, in his native country. His wife was Jane Taggart, a native of Ireland.

Mr. Vaughan was a man of enquiring and vigorous mind. He employed much of his time in reading, and improving upon his early education, which was confined to English Grammar, writing, Mathematics, History, and Geography. Being a highly respectable and popular man, known extensively in the county of his nativity, his fellow-citizens elected him to the office of Sheriff when Chester and Delaware Counties were united. This office imposed upon him the responsible and unpleasant duty of keeper of the Jail, which was located at Chester, on the Delaware River, fifteen miles below Philadelphia.

During Mr. Vaughan's residence in Chester, as Sheriff and

Jailor, he frequently attended worship under the ministry of the Rev. Philip Hughs. His naturally strong mind grasped the masterly truths of Revelation, and his heart received powerful conviction. From those who were intimate with him, we learn that his sense of depravity and need of atonement for sin, were so pungent and distressing, that he was sometimes on the borders of despair. At length he believed in Jesus Christ as the author of salvation, and hoped he was forgiven; peace of mind ensued, and he was baptized by the Rev. Philip Hughs, in 1780. While on his way to the scene of his baptism, in reply to a friend's enquiries of his destination, he replied, "We are Philip and the Jailor."

Mr. Vaughan discharged faithfully his official duties to the county as its chief officer, and was a firm friend and supporter of the institutions of religion; there being no church near his residence, his membership was held in the First Church, Philadelphia.

Robert Frame, Esq., clerk of the Brandywine Church, says: "Concerning Joshua Vaughan, the former beloved pastor of this church, I have found a letter dismissing him to its membership, under the care of the Rev. Abel Griffiths, its then pastor, from the First Church in Philadelphia, dated No. 5, 1787, and signed by Rev. Wm. Rogers, D. D., pastor. Our minutes, dated Dec. 9, 1787, say: 'At our meeting, Joshua Vaughan was received into membership of this church by letter.' 'On finding him to be a man of particular gifts, at our church meeting, August 9, 1788, we gave him a call to improve his gifts in the ministry; which he accepted. December 17, we gave our brother, Joshua Vaughan, a letter of recommendation to travel.'

"In 1789, it was proposed by our pastor, Abel Griffiths, to set apart our brother, Joshua Vaughan, by solemn ordination, to the work of the ministry; which was referred to the consideration of the next meeting, and all the members were desired to attend. A meeting for prayer was held, when nearly all the church was present, and it was again proposed to ordain Bro. Vaughan. It was unanimously agreed to, all the members voting by standing up." "The time was appointed, and calling to our assistance the Rev. Eliphalet Daisey, on the 12th of December, we proceeded to the ordination. Our pastor preached a sermon, laying on hands with Mr. Daisey in prayer, who next gave a solemn charge to the candidate."

Mr. Vaughan, from this time, appears to have devoted himself almost exclusively to the work of the ministry. As churches were small, and not in the habit of doing much towards supporting those who labored among them in the

gospel, and he having a growing family, piously resolved to provide a competence for their worldly wants. He purchased a farm soon after he retired from public office, and arranged soon to pay for it; having thus provided for those of his own household, he henceforth employed his energies in spreading the knowledge of salvation among the destitute in our then large and growing population.

Respectable cotemporaries, a few of whom only remain, say, "Mr. Vaughan was a great preacher in his way and day; he was both doctrinal and practical—his labors were much blessed, and he was much beloved."

Several of the last years of his life he preached once a month for the Bethesda Church, a people to whom he was greatly attached, and they, with all in the vicinity, were as much attached to him. The congregations in the summer seasons were often so large that he was obliged to leave the meeting house and resort to a grove near by and speak to the throng who gathered under his ministry. He frequently had the presence of those who through his means had been instructed in the way of salvation.

The last sermon he was permitted to preach, only two weeks before his death, was from John 5: 25—"The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

Mr. Vaughan, though a studious man when at home, and a deeply reflecting man at all times, necessarily an itinerant, wrote but little, and but few discourses and letters, and most of these have perished, or are unknown. He was a favorite nephew of Deacon Evan Evans, one of the renowned Fathers in Israel in these early times, and shared largely his counsels and correspondence. The following are extracts from a letter of his to that good old uncle and man of God:

"January 6, 1788.

"**LOVING UNCLE,**—May the Lord keep you and aunt in such a state of health and bodily ability as shall enable you to attend the preaching of his word—may he continue to you the comfortable visitations of his blessed Spirit, and give fresh visitations of his blessed love to your souls—may you draw fresh supplies of living water out of the wells of salvation, through faith in Jesus Christ! Thanks be to God for his unspeakable gift!

"I am sorry, dear uncle, for your afflictions; they are only grievous for the present. I hope you kiss the rod, and view the hand that sends it. Our pains are for sin, and should, when we feel them, put us in remembrance of Jesus' sufferings for our sins. I doubt not but you are sensible it was for your

sins, with the rest of God's chosen ones, that he suffered all those piercing pains and sorrows.

"Dear uncle, our blessed Lord tells us by his own mouth, and affirms it by a double asseveration, that in this life we shall have sorrow, but all shall work for good to them that love God. 'Verily I say unto you, ye shall weep and lament, and be sorrowful, but your sorrow shall be turned into joy.' O what comfort there is in these few words to God's children—'shall be turned into joy!' When our Lord was sorrowful, there was none to comfort him. Behold, and see if there is any sorrow like his! When we are afflicted, let us have recourse to the garden of Gethsemane, and there view our Lord on his bended knees, falling with his face down to the ground under the weight of our sin, sweating great drops of blood. Let us lift up our eyes from thence to Calvary, and there view him bleeding, groaning, dying a most shameful death; and when rightly considered, in effect, our light afflictions, compared with his, will hardly be worth a thought; for if these things be done in a green tree, what will be done in a dry? Thanks be to God, his name was Jesus, to die for our sins! His nature was love. O! was ever love like this? I thank you, my dear uncle, for the good exhortations in your letter. Glad am I to find you so clear in the doctrines of grace, and especially the view you have of Christian experience—flesh and blood hath not revealed it unto you. So great is the work of God's Spirit in bringing the soul into union with Christ, that it hath not, nor can it enter into the heart of a natural man to conceive of it. The Christian himself hath enough to do to give account of it when he hath experienced it in his own soul. You warn me against a legal spirit. Dear uncle, I find enough to do to grapple with it; oftentimes I am tempted, against my will, to think I can do something. But thanks be to God, he has, I hope, truly convinced me by experience, that I can do nothing; but when I strive to do good, evil is present with me. Long did I strive to do something to recommend myself to God, but I found it as impossible as Peter did to walk on the sea. I am often made to cry out with him, 'Lord, save, or I perish!'

"I am convinced no one can make a Christian but he who made the world. My desire is to know nothing among men but Jesus Christ, and him crucified. In that incarnate mystery is contained all the rich treasure of divine wisdom. This is the mark towards which I still desire to press; this the cup of salvation of which I wish deeper to drink; this the grace in which I long to grow; this the hope of my religion, yea, the whole of my religion is Jesus Christ—this the life of all my joys. Means and ordinances are to me only rich, when

enriched with the blood of the Lamb; in comparison, all things else are but chaff and husk. They who seek salvation in any other way, pursue shadows, and mistake the great end of the law, and err from the way, the truth, and the life. 'He that eateth of this bread, shall live for ever; yea, though he were dead, yet shall he live.' 'There is, therefore, no condemnation to them that are in Christ Jesus.' O glorious—O precious, precious is the doctrine of the perseverance of the saints, to the children of God; but how much is it spoken evil of in our day, by those who err from the right ways of the Lord! Shall we sin because grace doth abound? God forbid. Thanks be to God for his goodness to us at this and all other times!

"I have much to say and to write. I hope to see you face to face, the Lord willing. I commit you into the hands of that Being who is able to keep you through life, till death, and afterwards raise you to glory. Desiring an interest in your prayers, I remain

Your loving nephew,

JOSHUA VAUGHAN."

Mr. Vaughan's early habits and associations gave him a deep knowledge of the workings of the natural heart, and qualified him to adapt his instructions and conduct as a minister of God, with peculiar usefulness and success.

Baptism was much ridiculed, even by professors of religion, in his day, and men of the baser sort often originated strife and derision at the water side. Two such fellows, taking offence at his baptizing a friend of theirs on one occasion, swore that when he came down to the Brandywine to perform the ordinance, they would put him in its waters, and hold him under until he was disabled, or would desist from baptizing. Knowing this, and the men who threatened him, he came to his duty with a mind resolved what to do. Prayer and praise was offered, when he preached a powerful sermon, hoping to convict them of sin, but he saw a large number of men on whom it had no good effect; but they looked enraged and firm. By what signs he saw passing from the one to the other, he learned that they were leagued with his enemies, and prepared to execute their threats.

In closing his address, he said he knew what had been threatened, and who the leaders were, who meant to insult the audience and molest him; and instantly laying off his coat, and baring his arm, he stood out before them, with his broad chest distended, his countenance fixed on them, with significant gesture, said he was ready for the attack; but warned them, as they feared not God, to fear him, for he was determined to

hurl the first man that dared to interrupt him to the ground, and plunge him into the stream, and grind him under his heel upon its rough rocky bottom. Recollecting many of his feats of strength and agility when a sheriff and jailor, wherein he had taken and overcome several at a time of the most desperate and hardened outlaws, they hesitated, urged one another to the assault, and soon yielded and retired at a distance, each accusing the other for cowardice, and cursing their leaders for deserting them—while this legate of the skies, calm and serene, in dignified solemnity, went forward and buried by baptism the happy convert who was the innocent occasion, in part, of such an outrage and unusual scene in connexion with the peaceable services of the religion of the Prince of Peace.

On another occasion, the husband of a lady about to be baptized, protested that Mr. Vaughan should not administer, and came to the water side, determined to resist him if he attempted it. He was a desperate fellow, well known for his brutal courage. The congregation were greatly alarmed at his fierce presence; his teeth were set firmly together, indicating furious rage; his fists were clenched, and he walked up close to where his wife and her pastor were standing.

Mr. Vaughan, as usual, read the Scriptures, prayed, and sung one of Zion's songs—not in the remotest sense alluding in his address to the opposition on the part of the man whose companion he now anticipated having the happiness to baptize into the fold of Jesus; closing, he stepped close and kindly to the enraged man, and in a respectable and mild manner handed him the Bible and hymn book which he had been using, and also his hat, asking him to be so obliging as to hold them for him while he should baptize his dear wife. The poor fellow's rage expired; he took the articles, looked fixedly on the solemn scene, wept, and receiving his companion as she came up out of the water, embraced her with great emotion. A few months after this, Mr. Vaughan and the people of his charge had the unspeakable pleasure of receiving that once lion-hearted man, as meek as a lamb, into the fold of Christ, by solemn baptism, which was performed at the same place that witnessed his opposition.

Of self-possession and courage, Mr. Vaughan was never destitute. In his manners he was exceedingly polite. He was regarded as one of the most truly genteel men of his time. By firmness always, and sometimes by great resoluteness and apparent severity, yet with constant meekness and suavity of spirit, he was ever adequate to the most trying emergency.

But the best of men, yea, all men must die: the most dauntless must yield to the decree of him in whose hands are all our ways; and the following obituary notice, taken from the Phila-

delphia United States Gazette of September 3, 1808, shows that our good soldier of Jesus Christ fell also asleep, and was gathered to his fathers.

"Departed this life, on Wednesday, the 30th ultimo, the Rev. Joshua Vaughan, pastor of the Baptist church of Brandywine, Chester county, Pennsylvania. The following day his remains were committed to the grave, on which solemn occasion a sermon was preached by the Rev. Mr. Johnson, of London Tract, and an address delivered by the Rev. H. G. Jones, of Roxborough. The subject of this memoir was a peculiar instance of the sovereignty of divine grace, and with his profession of religion became an example of uniform piety. As a minister of the New Testament, he was laborious, faithful, affectionate, and greatly beloved. His public discourses and private exhortations were abundantly owned by his Lord for the good of immortal souls. In promoting the Redeemer's cause, consisted his supreme delight. The death of an highly esteemed and valuable son, Dr. Vaughan, of Wilmington, in the year past, so sensibly affected him, that he may be said to have been ever since the prey of disease himself; for he had a heart formed for the pleasures and charities of domestic and social life.

"Resigned to the will of his Heavenly Father, he saw the approach of the 'last enemy,' and finished his course with joy.

"A widow and several children are left to bemoan their loss, while he is numbered among those who 'sleep in Jesus.'

"No *fancied* God, a God indeed descends
To solve all knots, to strike the moral home,
To throw full day on darkest scenes of time,
To clear, commend, exalt and crown the whole."

On the marble which covers the remains of this man of God, which lie sleeping in the Brandywine church-yard, are the following tributary lines, prepared by his intimate friend and venerable survivor, the Rev. H. G. Jones :

"In hope
of a glorious resurrection,
Here lies
all that was mortal of the
REV. JOSHUA VAUGHAN,
A Christian Philanthropist:
He finished his labours
on the 31st of August, 1808.
As a minister of the gospel,
His exertions were unremitting,
and were abundantly
owned of God.

'Death is the crown of life—
He wounds to cure; we fall, we rise, we reign;
Spring from our fetters, fasten in the skies,
Where blooming Eden withers in our sight.'"

The son, of whom this obituary speaks, was also a licentiate preacher of the gospel. The following notice of him, as a man, a physician, a scholar, a friend, a parent, and a Christian, appeared in one of the Wilmington, (Delaware) papers, March 28, 1807:

“Died, on Wednesday evening last, of a nervous fever, Dr. JOHN VAUGHAN, of this borough. His remains were yesterday afternoon borne to the Baptist church, attended by a great concourse of sorrowing friends, where an appropriate and pathetic discourse was delivered, by the Rev. Mr. Dodge, on the mournful occasion; and a solemn, affecting, and consolatory prayer, at the grave, by the Rev. Dr. Read.

“When we see the bud of infancy, just springing into life, nipt by the frost of death, or behold youthful loveliness, in all its pride, sink into an early tomb, we cannot but experience a sentiment of mournful regret. But when meridian age, in the splendor of exalted goodness, and in the important duties of its station, is suddenly enveloped in the dark precincts of the grave, we not only sympathize with weeping relatives, but, in the true spirit of philanthropy, deplore the loss sustained by the great family of man. The grief of those connected to the deceased by the strongest ties of nature—who knew him in the sweet recesses of domestic life—can only be felt by those whom the cold hand of death has bereaved of a dutiful son, a tender father, or an affectionate husband. The tears of the poor and friendless bedew his memory; for his bosom was the seat of humanity and feeling—kindness beamed in his countenance, and active benevolence warmed his heart.

“As a physician and chymist, Dr. Vaughan was justly eminent: though snatched off in the summer of life, he had travelled far in the walks of science. His mind was active, his memory tenacious, and, being a diligent student, at the age of 31 he had acquired a mass of medical knowledge and experience such as is rarely gained by one of his years. His manners, talents, and success, in very extensive practice, entitled him to the character of a great physician. We are doubtful whether he has left, in his profession, his superior in the United States. The doctrines of the blessed son of Mary he firmly believed, and we have reason to hope that he is now enjoying the glorious rewards which belong to the departed Christian.”

DENMARK—SKETCH OF THE REFORMATION, AND THE PRESENT
STATE OF RELIGION.

BY THE REV. ROBERT BAIRD, D. D.

[We are sure that our readers will be thankful for full, recent, and, on the whole, encouraging information, from a source fully entitled to belief, of the condition and prospects of our cause in a country where our brethren, the MØENSTERS, have endured so much persecution for the meek exercise of the undoubted rights of conscience. Dr. Baird has been, and now is, an eyewitness of what he relates. As an intelligent and candid pedobaptist, his admissions in regard to what he truly calls "the accursed union of Church and State," are specially deserving of notice and commendation. Would to God that his eyes might be as clearly opened to the corrupting nature and tendency of infant baptism, that great *proton pseudos*, or fundamental error, which has so naturally led to the state of things which he condemns! We wish to add that we have taken this communication from the Foreign Correspondence of our highly esteemed neighbor, the Evangelist.]

Denmark, including Holstein, Schleswic, and Lauenburg, its Germanic Duchies, and Iceland and the Faroe Islands, contains a population of two millions and a quarter. About one-half are of Scandinavian origin, and speak the Danish language; the other half are of German, and speak the German language. From this statement, it is evident that this little kingdom embraces a very heterogeneous population, and labors under all the disadvantages which arise from that fact.

The Reformation triumphed in Denmark and its dependencies, in the sixteenth century, quite as much, and rather more I fear, through the zeal of the monarchs who reigned at that time (Christian II., Frederick II., and Christian III.), as through the labors of the friends of the truth whom God raised up on the spot, aided by those whom Luther sent to sustain them. I do not mean, by this, to insinuate there were not able and sound spiritual advocates of the glorious cause in this kingdom, whose preaching and whose writings had great success. But that, however extensive the aggressions of the truth were, the course which the monarchs took tended still more to bring the entire nation over to the Protestant faith, at least so far as an outward profession went.

Two motives operated powerfully on the minds of these sovereigns. One was the desire to emancipate themselves

from the despotism of the Romish clergy, which had become as insupportable to the rulers as to the ruled. Indeed, the strifes between the Kings of Denmark and the Archbishops and other clergy, had more than once well nigh overturned the throne itself! The Reformation furnished an admirable opportunity for getting rid of such a dangerous rival, nor did the sagacious rulers of Denmark fail to seize it.

Another reason, and scarcely less powerful than the one just mentioned, was the desire to strip the Roman Catholic Church of those immense temporal possessions which had been the accumulations of ages, and by which she had the best of the lands, and was rendered independent not only of the people, but the government itself.

Royalty, therefore, put its hand effectually to the work in Denmark, and was aided by the nobility. And what were the results? They were such as history informs us invariably occurred in the same circumstances, viz: the Reformation became more of a political than a spiritual movement; that instead of a moral regeneration of the kingdom, it led rather for a while to licentiousness, by breaking the bands by which Romanism held men in some sort of restraint, whilst it did not furnish quickly and extensively enough the blessed substitute which the gospel gives. As in all other countries where the monarch took the lead in the movement, Episcopacy became the established form of the Protestant Church in Denmark. Still more, as in all cases where the sovereign guided the movement and adopted it, no toleration was allowed for any other than the established church!

These facts must be taken into view by every one who would rightly judge of religion in Denmark, during every era which has elapsed since the Reformation. That glorious movement was a very imperfect one, so far as this kingdom was concerned. And the incubus of an established and intolerant church has weighed heavily, even unto this day, upon the nation, and restrained, and in many cases crushed to the ground, all attempts to complete the thorough regeneration of the country. Formalism has reigned these three hundred years in Denmark, and how much longer its domination is to last, God only knows. I think, however, that its end draws nigh.

The Danish National Church may be given in round terms at eight Bishops, and about eighteen hundred ministers. Including the assistants, the number of the preachers would be greater; but the rectors of the parishes do not exceed eighteen hundred. The doctrines of the church, so far as its standards are concerned, are *Lutheran*, and orthodox on all essential points. But that a very large element of Rationalism now exists in it, is not denied by any one.

As to other denominations of Protestants, none are permitted to exist, so far at least as the native population is concerned. There is a little French and German Reformed Church here at Copenhagen; there is also a very small French Church at Frederica, in Jutland. But both these were composed originally of French Huguenots; and although they were once of considerable size and importance, they are now at the very point of becoming extinct. There is a small Moravian congregation at Altona; but I believe it is not an organized church, its ministers belonging to the National churches there, and receiving the communion in them.

There is a small English chapel at Copenhagen, attached to the British Embassy, in which we heard yesterday an evangelical sermon. But the chaplain, though he is a good man, contents himself with living in the country, and coming into the city to preach a sermon every Sabbath morning. Had he the zeal and diligence which it seems so desirable a man in his post should have, he would do a very great amount of good here by "strengthening the things which remain, and are ready to perish."

I do not think that there are more than two or three Roman Catholic churches in all Denmark, and it was long before they were *tolerated*. A few years ago, the Pope thought that he would undertake to re-conquer these Scandinavian countries. For this purpose he sent a Mr. Laurent to Hamburg, intending to make that place his *point d'appui*, or missionary centre, (as one of his predecessors had done rather more than a thousand years ago, in the days of Charlemagne, when Rome resolved to gain these hyperborean regions,) whence the Papacy might be widely diffused. But his Vicar General has had very poor success. The Government of Denmark sent a message to him, to the effect that his services were not needed in that kingdom. Nor do I think he has met with a better reception in Sweden and Norway.

In this city of Copenhagen, there is but little evangelical piety, there is too much reason to fear. There are not churches enough to hold one-quarter, or even one-fifth part of the adult population. And but few of them are well attended. I know not that there are as many as five pastors or preachers in these churches, who can be called both orthodox and faithful ministers of Jesus Christ. Old Dr. Grundtzig, who preaches in a chapel in a hospital, is the best of them, although even he holds so many peculiar opinions, that his usefulness is by no means what it ought to be.

In the university here there are some seven or eight hundred students; one-third part and more have the ministry in view. But, alas, there is but little piety among them, according to the

testimony of the most serious people. And how should it be otherwise, when they enjoy so little evangelical instruction from their professors? Well, you will say that the state of things is hard enough in the kingdom of Denmark, so far as concerns true religion. It is so; but there is not wanting some facts that *are* encouraging.

1. That Truth has gained ground against Rationalism in Holstein, Schleswic, and Lauenburg, the Germanic part of the kingdom, cannot be denied. There are some faithful Professors in the University of Kiel, and a good deal of piety in that old city—a result greatly to be attributed, under God's blessing, to pastor Harms' faithful labors.

2. Even in the Danish part of the kingdom—the Islands of the Archipelago and Jutland—I am assured on good authority, that true religion is looking up. God has raised up several young pastors, not only in Jutland, the poorest part of the kingdom, but in the Island of Zealand, in that of Funen, and some others.

3. The government, through the influence of their excellent Queen, has done much within the last two or three years to promote a better observance of the Sabbath. You have heard me speak of the Queen as a pious and most worthy woman. The King we saw, being presented to him by Mr. Irwin, our truly obliging and hospitable Minister here. We were much pleased with the interview. His Majesty entered with interest into the temperance cause.

4. Although no change in the laws has taken place, you will be pleased to learn that a little band of Baptists in this city are not now molested, nor have they been for some months, if not a year. You are, perhaps, aware that some years ago, two brothers here by the name of Munster (Munster), one an engraver, the other a student of philosophy in the university, became pious, and adopted Baptist principles. One of them (the engraver) being a married man, and occupying a house, they began to hold meetings in his parlor. This was contrary to law. I attended their meetings with deep interest in the fall of 1840. Since that time, the elder Munster has been thrown into prison six times, and lain there in all three years. Others have been imprisoned. They have had to pay a great deal of money in the shape of fines. But the "word of the Lord is not bound." The little congregation exceeds three hundred, and there are five others in the provinces. "Blessed are they who are persecuted for righteousness' sake." I have visited these dear brethren often.

I was glad to hear them well spoken of by all with whom I conversed. There is a great deal of sympathy felt here for *them*. Let us hope that there will soon be an end of such con-

duct on the part of the government. I was gratified to hear these brethren speak so kindly of the King and Queen, and indeed of the entire government. You will ask, then, who are the authors of the shameful persecutions which they have endured? Shall I tell you? I am ashamed to do so, but it is the hierarchy. Oh, this accursed union of Church and State! How it generates formalism, pride, intolerance, and everything which is contrary to the true spirit of Christianity! The religion of the Savior, though it is uncompromising with error, teaches men to bear even with those who hold the most dreadful errors; to pray for them; to do them good; to respect the consciences and rights of all men.

But I must not include all the clergy of the Danish National Church in this condemnation. No; there are those who as much condemn these things as we can; and they have not held their peace.

Copenhagen, June, 1844.

EARLY HISTORY OF FIRST BAPTIST CHURCH, SALEM, MASS.,
WITH RECOLLECTIONS OF ITS FIRST PASTOR, REV. LUCIUS BOLLES, D. D.

SALEM, the largest town (they now call it *a city*) in the County of Essex, the North Eastern portion of Massachusetts, is remarkable for having been the place whence Roger Williams was banished "for sentiments tending to anabaptistry"—as the reproachful language then employed intimated. It may seem strange to us at this day, that, for nearly 170 years after his banishment, no Baptist church was formed here. The sentiments and practices then prevalent in Massachusetts must be taken into account to solve the seeming mystery. The rigid, iron rule of uniformity, which the Congregationalists of those days endeavored to enforce, and the severe persecutions to which those who ventured to differ from "*the standing order*" or churches established by law, exposed themselves, and commonly experienced, go far to account for the late planting of Baptist interests in this part of our country.

There seem to have been but three Baptist churches formed in this county, previously to the beginning of this century. The first of these—the church in Haverhill, formed in 1765, met with no little opposition, and the learned, amiable, and in every sense estimable Dr. Hezekiah Smith, their founder and first pastor, was grievously maltreated, so as to endanger his life in some instances in the early part of his labors in that town. Twenty years later, a small Baptist church was formed in Rowley (now Georgetown), about half way from Haverhill to Salem; and some eight years later a branch of the church was set off in Danvers, adjoining Salem. Under the circumstances of opposition above mentioned, it is not perhaps very

strange, that as late as the beginning of the year 1804, no church founded on the distinct principle of *the baptism of believers only*, had been constituted in that ancient town. Congregationalism had as exclusive ascendancy as could be desired; no less than six churches of that order being then, or shortly after, in existence there; which, with the moderately small church of St. Peter's (the Episcopal), divided the town among themselves. The separating line between the Unitarian and Trinitarian Congregationalists had not then been drawn, nor were any of them so fully imbued with the true evangelical spirit, as the latter have generally become since.

About this time—early in 1804—a little company of Baptists—mostly members of the Danvers church—began to meet together occasionally for prayer and conference. They numbered but ten or twelve, mostly females; they had no public room for the place of their assemblies, and indeed, so fearful did they seem of drawing to themselves the notice of their scornful and persecuting neighbors, that it may be questioned whether at that time they would not have shrunk from any greater publicity than an upper private room.

In that secluded spot, however, they were often favored with special manifestations of the Saviour's presence.

Two of the praying sisters who formed part of that little group, were Mrs. Michael Webb, and Mrs. Edward Russell. They knew that their proud-spirited husbands would exceedingly deprecate their attendance at such a place, and accordingly used to hie away by stealth almost, so as not to excite their displeasure.

It so happened that the latter was one evening hastening to the meeting—supposing that her husband was in Boston—when she suddenly met him in the streets. To his inquiry, "where are you going?" with some hesitation, after breathing a prayer to HIM who has all hearts in his hand, she frankly explained all. Judge of her surprise when he kindly offered to accompany her. With trembling steps and an anxious heart she led the way to where the humble company were gathered; and through the service, she was greatly perplexed, fearing that he would decidedly forbid her continued attendance. To her surprise, however, he said nothing; and the next morning, at an early hour, he hastened to Mr. Webb, and proposed that they two should immediately set on foot measures for erecting a more comely place of worship. He said, in substance—"though you and I do not think much of these things, our wives are sincere, and they are too good to be treated so meanly as to have no better place for their meetings than the miserable room in which I last night saw them assembled." The proposal was at once assented to, and before

many weeks had elapsed, a lot was purchased, and a moderate sized framed building erected for their accommodation. Thus wonderfully did the Lord interpose in their behalf!

They now needed some one to preach to them : and it was—as good old Bunyan used to say—their great mercy to light on such a man for their first pastor. A sketch of his previous history may as well be given in this place.

Lucius Bolles, the sixth son of Rev. David and Susannah M. Bolles, was born in Ashford, Conn., September 25th, 1779. Two of his brothers and his father were baptist ministers ; and it may be presumed that he was early taught to fear the Lord. Till near the middle of his second year in college, however, he was a gay, pleasure-seeking youth, more than usually given to the reckless course of folly which too often characterize those who, like the prodigal, break from the restraints of parental care.

It was during his absence from the University, in one of the vacations, that he was powerfully wrought on by the Holy Spirit, and brought to deep repentance. His sorrows seem to have been of a most pungent character, and we shall not soon forget his description of a single scene. He was passing a night beneath the roof of a pious and venerable relative—Deacon John Bolles, of Hartford ; and at the close of the evening, perhaps during family worship, his anguish of soul became indescribably great. He struggled to conceal his emotions, and betook himself to his chamber. The horrors of a guilty conscience still followed him, and after having in vain attempted to sleep, he at length became so fully impressed with a sense of his vileness in God's sight, that a terrible presentiment possessed him that the judgments of the Almighty would mark him out for signal punishment. The idea that the earth would swallow him up, or the thunderbolts of God's wrath would smite him, actually constrained him to hasten from the dwelling, lest its innocent inmates—unconscious of what a wretch was their guest—should on his account be involved in the common destruction.

For a long time he walked the streets in unutterable agony, till at length, knowing that the chill damps of night should not longer be endured, and feeling the same repugnance as before to involve the innocent in what seemed his own impending doom, he cast around for some other shelter. "I will go to the stable, will lie down—if God spare me till morning—in the manger. The stable!—the manger!"—he again involuntarily repeated to himself. "Why Jesus was born in a stable, and cradled in a manger—His name was called Jesus—Saviour, because he should save his people from their sins. Then why not save *me*!" He burst into tears, fell upon his knees, and

for the first time, as he supposes, offered up the prayer of penitence and faith. Henceforth he was a new creature. He soon united with the Baptist church in Hartford; and on returning to college, great was the wonder excited among his associates, to find him, who had left them the gayest of the gay, so suddenly become a man of prayer. From this time his heart was fixed, and the great purpose of his life was to glorify God, by proclaiming his gospel to men.

Accordingly, on graduating at Brown University, in 1801, he became the theological pupil, and the partial assistant of that most eminent divine of his day, the Rev. Dr. Stillman, of Boston—and had enjoyed the superior advantages which this position furnished him for nearly three years, when the call of the little feeble flock in Salem reached him. His kind and partial preceptor dissuaded him from accepting the invitation—as some said—because he designed him for his own permanent associate and successor,—or more disinterestedly, as we may charitably believe, because he thought the prospects of success there so disheartening. He knew there were scarcely any Baptists in the place, and far better than his youthful pupil, he understood the nature and extent of envioning difficulties with which he would there find himself surrounded. It was well for Salem that these timid, though kindly intended counsels, did not prevail. He who had just felt himself redeemed from destruction, by the Almighty arm and precious blood of an infinite Saviour, was not now in a state of mind to confer with flesh and blood; but finding a little company of pious souls, who greatly needed, and with tearful importunity sought his aid, he yielded himself to their wishes.

He began preaching in the small unfinished wood edifice, in April, 1804. By December of that year, the number of baptized members had increased to twenty-four, including himself, and early the following month they were publicly recognized as a church, and he was ordained their pastor. Attractive by his youthfulness, his pious ardor, and *then*—much more than at a later period when severe disease had greatly enfeebled his powers—by the graces of natural, energetic, polished oratory, it is not strange that he soon won his way to a commanding elevation in the public estimate; he rapidly drew around him a congregation, which so thronged and overfilled the house they had just reared, that the plan was at once set on foot of erecting, of durable materials, the plain, but commodious and tasteful church edifice which they now occupy. It was opened for public service in January, 1806. The number of communicants was more than doubled the first year, and a large degree of general prosperity seemed to attend the enterprise.

The path before the youthful church and pastor, was still,

however, encompassed with great difficulties. Their early success awakened envy, and the spirit of captiousness soon evinced itself on the part of their ecclesiastical neighbors, who, too fully imbued with the prevalent disposition of the times, looked on every Baptist church as an intruder, or in some sense a supplanter of their own rights. How much prudence on the part of both minister and people, combined with untiring industry, and pious, persevering enterprise, were requisite year after year, to overcome all this opposition, and with the divine blessing, secure the enlarged measure of prosperity here witnessed, it is very difficult, in our greatly altered circumstances, for us now to conceive. The blessing from on high was amply bestowed on them. Cheering revivals were frequent in their early history; during one of which, in 1809, no less than one hundred and thirty were added to them in about eight months.

This church, as is stated by a historian of those days, rapidly rose to a distinguished rank among her sister communities, and often excited the astonishment of surrounding, older churches, by their spirited exertions and surprising acts of munificence in promoting the cause of Zion. It is particularly mentioned to their credit, that in one year—probably 1812—they contributed for charitable and missionary purposes, about \$1,200. At that period, this was reckoned princely liberality; and even now, it is feared, many churches need to be provoked to emulate it. The same memorable year, when Judson and his associates were ordained, and sailed for India from Salem, there was formed here the earliest Baptist Foreign Missionary Society in America. The Salem Bible Translation and Foreign Missionary Society, has that honor; and though it embraced a few from the neighboring towns, its origin is traceable to this church, and its chief supporters and officers have been found here. Some years, its offerings have amounted to one thousand dollars or more for this Heaven-approved object.

Three neighboring churches were in a great measure formed from this, viz: the Baptist church in Marblehead, in 1810. That in Lynn, in 1816; and the second in Salem, in 1820. It was just after the dismissal of between thirty and forty members for this last mentioned purpose, reducing the actual membership of the First Church to a little over three hundred, that Dr.* Bolles resigned the perquisites and duties of pastor of the church. Two reasons conspired to induce this result. In the

* The honorary degree of D. D. was conferred on him at Union College, in 1824.

first place, his own failing strength—which after a very severe illness he suffered some years before, never seemed to be entirely recovered—rendered it very difficult, and at times impossible, for him to discharge all the active duties of his office. In the next place, the wants of our Foreign Mission Board, which had just then been removed to Boston, and who needed his entire services as their Corresponding Secretary, seemed to him and to his most judicious brethren to render it proper that he should resign. To him, and to the church too, this was no ordinary trial. He had been with them at all seasons, in joy and sorrow, in prosperity and adversity, from their origin till this time; they had been united, prosperous, and happy; and to sunder such ties, to dissolve the bonds which had so long united them, cost both pastor and people an unusual struggle. The pain was mitigated to both, by the thought that he would still dwell among them, and as nominal senior pastor, he would be enabled, by his counsel and care and love, to promote their best interests.

An associate pastor, the Rev. Rufus Babcock, jr., of Poughkeepsie, N. Y., was publicly recognized in August, 1826—and the same day, the Rev. George Leonard was ordained as pastor of the Second Baptist Church in Salem. The following years were fraught with unwonted happiness and success to both ministers and people. Dr. Bolles, residing still in the midst of those whom he had so long been accustomed to feed, to guide and counsel, and cherishing for both churches, and their comparatively inexperienced pastors, a fatherly and affectionate solicitude, was enabled in many ways essentially to aid them, and help forward the advancing interests of the cause. The evil forebodings of those who had predicted jealousies and alienation, because of this new and three-fold relation, were all happily proved groundless, and a season of more delightful harmony was never witnessed than those happy years exhibited.

It would unduly extend this sketch, to dwell on subsequent events with as great particularity. A few summary notes of the progress of the church, and some of its official and other changes, must suffice.

In the autumn of 1833, the junior pastor was elected to the presidency of Waterville College; and after once promptly declining the overture, when subsequently it was pressed on him under circumstances which seemed to involve the existence of the institution, it was at last with many regrets accepted, and he finally left this field of labor in the following winter, having served the church seven and a half years. Concurrent circumstances, with the divine favor, had made

them years of larger prosperity than usual, even for this favored church.

In August, 1834, the Rev. John Wayland, recently Professor of Rhetoric in Hamilton College, N. Y., was settled as the sole pastor of the church—Dr. Bolles having removed his family to Boston, and resigned the nominal office of senior pastor. Mr. Wayland retained his place for seven years, highly esteemed for talents and learning, and was succeeded, early in the year 1842, by the present incumbent, the Rev. T. D. Anderson, of Washington City, in whom the affections and confidence of the church and society seem most happily united, while his labors are largely blest.

During the first twenty years of the church's history, there were added to it, as stated on the authority of the first pastor, Dr. Bolles, 512, or an average of twenty-five per year. In the next period of seven years, 343 were added, averaging forty-nine per year. In the next period of seven years, 119 were added, or an annual average of seventeen. In the last seven years, 170 additions, averaging twenty-four a year. The whole number of additions, including the twenty-four original constituents, is 1,168, who have belonged to this church, in the forty-one years of its existence.

Of these, 112 have died in full fellowship within the last twenty years: probably 200 in all have thus died. Nearly twice as many more have been dismissed to other churches.

Twelve individuals in all have held the office of Deacon in this church: four of these are now incumbents, and two have at a comparatively recent period died in office.

Twelve have also been called into the ministry, or more than an average of one to each hundred members ever connected with the church.

Only one—the late Mrs. Sarah Boardman Judson—has personally engaged in the work of Foreign Missions.

The first pastor, after serving the church with so much fidelity and success for twenty-one years and a half, held the office of Corresponding Secretary of the Baptist Board of Foreign Missions over sixteen years, with great advantage to that important cause, and died in peace, January 5th, 1844, in the sixty-fifth year of his age.

The following brief, but beautiful and just tribute to his worth, is from the pen of Professor James Upham, of New Hampton Theological Institution,—the son of the present senior Deacon of this church,—whose childhood and youth were passed under the ministry of him whose worth it commemorates.

TRIBUTE TO THE MEMORY OF DR. BOLLES.

Professor Upham, describing the advantages afforded young men preparing for the ministry, before the formation of theological schools, in their association with other pastors, thus speaks of Dr. Bolles :

"Of such was the pupil of Stillman—the pious, the practical, the tender-hearted Bolles, to whom our denomination owes so much as Secretary of our Board of Missions, and hardly less as an efficient pastor. Cheerful without levity, and grave without gloom ; keenly susceptible to emotion himself, and able to lay a strong hand on the emotive principle of others, yet never guilty of sentimental weakness, nor liable to peril his native good sense by a rash plunge into the swollen torrent of feeling ; well educated, but with none of the pedantry of learning ; thoughtful, but not profound ; eloquent with that sort of resistless persuasiveness, the power of which is as much in the manner of saying as in the thing said—the eloquence of attitude, and gesture, and look, and tone, and tears—the earnest contact of heart with heart—but as unskilled as a child in the tricks of oratory ; mighty in the pulpit, but no less mighty out of it ; whether in the vestry, by the fireside, in the chamber of the sick, or in the house of death, he was a workman that needed not to be ashamed—an apostle, if not to others, yet to the loving people of his own loved charge. In those days, when the name of Baptist was wont to be spoken with a sneer, he gathered, and moulded, and trained a church such as Paul himself might have been proud of, the fame of which was spread abroad, 'not only in Macedonia and Achaia, but in every place.'

"Associated with some of the most hallowed recollections of my childhood and youth, manhood but confirmed me in the estimation of his worth ; and if multitude of years may give me wisdom, by correcting the illusions of fancy, and subjecting sentiment to judgment, yet, I doubt not that memory will still hold fast the now sainted Bolles as my *beau ideal* of a Christian Pastor."

The view given of the character and usefulness of Dr. Bolles would be culpably inadequate, were no distinct notice taken of his efforts in the cause of liberal and ministerial education. He saw the denominational deficiency in this respect when he entered on the stage of action ; and his vigorous, persevering endeavors were put forth to aid in its supply. We have only space to enumerate some of the happy results. As a member of the corporation of Brown Univer-

sity for many years, he exerted a salutary and commanding influence in reforming and improving that institution.

He was one of the originators, the steadfast, liberal friend and Trustee of Waterville College, till his death.

He greatly assisted in procuring *the Cornish Legacy* of \$20,000 for the Baptist Education Society; by the aid of which, in a great degree, Newton Theological Institution was brought into existence, and for many years largely sustained. Of this Seminary also—as well as the two above mentioned—he was a Trustee till removed by death.

In fine, it is not easy to estimate the amount of benign influence which has radiated from the one church, and its first pastor. May many other churches and pastors emulate so good an example. **

REV. SHUBAEL LOVELL.

Dr. Lovell was born in Barnstable, March 6th, 1770. He was the subject of religious impressions from his early years, and although placed, while studying the profession of medicine, in circumstances of temptation, yet he never lost those impressions. He could never ridicule serious things, or divest himself of the belief that religion is a reality. The preaching he generally heard was not evangelical. He neither believed it or saw any religion in it. It was in a brilliant evening scene that his attention was powerfully arrested by the expostulation, "Turn ye, turn ye, for why will ye die?" This warning followed him, and he could not evade it. He felt that there must be a turn, or he was lost for ever.

He became deeply distressed in view of his lost condition, and for several months could obtain no relief. In his distress, he resolved to go several miles to hear the Rev. Enoch Eldridge, afterwards his pastor. He preached from the words in the parable, "And yet there is room." This sermon was blessed to his relief. Soon after this, the fearful burden of sin left him, and he found joy and peace in believing. "And now," he says, "that light from heaven had dawned upon me, the word of God came to my mind in a most delightful chain. O the plan of salvation! How clear and plain it looked, and how precious! I have often thought since, if I could enjoy the same connected view of the revelation of God to man that I then did, I should be able to present to men Jesus Christ the end of the law for righteousness. My happiness was now very great. Joy and peace flowed into my heart like a river." Soon after this, he called his friends together, many of whom had felt great

anxiety concerning him, and gave them a full account of his past and present exercises; and from that time, he found it a delightful employment to speak of the goodness and mercy of God, and recommend the precious Saviour to others. In about two months, he put on Christ by baptism. Though sprinkled in infancy, and brought up a strict Congregationalist, yet he could find no other mode sanctioned by the Scriptures than immersion. It was a great cross to come out a Baptist, for the denomination in that region then consisted of a despised few.

He soon became convinced that his labor was not to be with the bodies, but with the souls of his fellow-beings, and his early expositions of Scripture, and his public exhortations, were also convincing to others. He began to preach the same year in the town of Middleborough, and in the year following was ordained by the church at Barnstable. After preaching two years in the vicinity of Boston, he settled at Rowley, now Georgetown, and remained pastor of that church fourteen years.

In these years, he suffered much from bodily infirmity; and after leaving this church, and on the eve of settlement with another church in Essex county, he was prevented by a debilitated state of body, and a depressed, despairing state of mind, which continued five years, and from which it was feared he would never recover. But his health was in a measure restored, and he enjoyed great tranquility of mind. It is an interesting fact, that in all this time of bodily illness and mental depression, the family altar was never abandoned. He still looked to God for help, nor did he look in vain. As his health would allow, he was in the habit of supplying, for many years, destitute churches, and in some instances several months at a time.

Dr. Lovell was a firm believer in what are termed by us the doctrines of grace. The grace of God, in the salvation of believers, was a theme on which he never became weary. He was very much afraid of modern improvements and measures in the operations of the church and the ministry, if they could not have the sanction of the word of God. The opinion of a daily observer of his life is, "that the habit of his mind was uncommonly spiritual. He loved communion with the Father of his spirit, and for many years past has seemed daily to enjoy it. During his whole life he rose early, and the first hours of the day were improved in devotional exercises. The loss of sight, which for four years deprived him of the privilege of reading, was to him a great affliction, yet he never spoke of it in a complaining tone. He seemed to hear in it a voice, saying, 'Be still, and know that I am God.'"

Age had blunted none of the sensibilities of his nature. He was in his last sickness most tenderly affectionate. His last prayers and exhortations, the utterances of a spirit on the threshold of eternity, are recalled with intense interest. Each day of his last sickness he offered prayer in the family, the last morning sitting in his chair, and leaning like the patriarch of old on the top of his staff, fervently, yet with a tremulous voice, commending his now bereaved widow and fatherless children to their Heavenly Guardian. In reply to a congratulating remark of a friend, he said, "With the pious Booth, I could throw my good works and bad ones into a pile, and flee from them both to the Saviour." He met the last enemy without dismay, and endured ten hours of the most intense bodily suffering with Christian patience, fortitude, and resignation. He selected the text for his funeral, John 17 : 23—"I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." This selection was accompanied with the express injunction, "Let the precious Saviour be exalted ; let nothing be said of me except as a sinner saved by grace."

CONDENSED REVIEWS.

A Calm Review of the Measures Employed in the Religious Awakening in Boston, in 1842 : being a Discourse delivered in Bowdoin Square Church, June 28, 1846. By R. W. Cushman. Boston : Ticknor & Co.

It was not to be expected that a great and unusual movement like "the Knapp revival," (some of the favorable results of which we chronicled—certainly with no small degree of misgiving and doubtfulness—in the first volume of the Memorial) would fail to excite general and earnest attention. The decided difference of opinion, at the time, among the known friends of revivals, and the opposite predictions of the promoters and opponents of the peculiar features of that movement, made it very certain that there would come a day of reckoning, when whatever of good or evil which was traceable to this movement would be likely to undergo a searching investigation. We are not quite sure that the time has yet arrived for such a *calm review*, as the nature of this subject seems to require. It is possible, too, that any of the parties most deeply interested at the time, may not be regarded as the best qualified for instituting such a review. Many things will naturally and unconsciously tend to mingle the personal relations of the parties with the consideration which is professedly given to a wider and more general aspect of the case. It is not in weak and erring human nature to exempt itself entirely from the bias

which results from the vivid memory of its own wrongs, in a situation peculiarly exposed to real or supposed injury. Nor has the length of time since the awakening of 1842, sufficed to test as calmly and dispassionately as is desirable, all the movements of that memorable era.

For these and similar reasons, we should be inclined to doubt the entire fitness of the title of this discourse. It seems to us too broad and assuming. The intimations above made, from the very nature of the case, have been fully confirmed by a perusal of the sermon itself. It seems to us too much the view of one of the parties in the transaction, whose position was too near, and whose personal relations were too absorbing, to allow of a comprehensive and entirely impartial survey. We say this with the utmost respect for the highly esteemed author. Few men have so admirable a power of self-control, or would be likely to preserve so cool and measured a step, in the midst of the hurry and turmoil surrounding them. Still with all these advantages too much should not be expected. The consideration of "*quid valeant humeri*," earnestly inculcated by an old poet, is never more important or more difficult than in the endeavor to preserve imperturbable calmness in reviewing scenes of excitement of which one has to say, "*quorum pars magna fui*." That this did operate to hinder so broad a view of the whole "measures employed," as the title of the Sermon would lead one to anticipate, is sufficiently obvious from the fact that one-half of it is occupied with a somewhat full personal detail of the position of a single church and its pastor, previous to the awakening. Now all this may personally be very interesting and even important as defining the position and relations of the author; but does it conform to the title here employed?

We have been solicitous to see, at a suitable time, a thorough development of the new measures employed on this and similar occasions, and to have them subjected to the tests of Scripture and common sense. Nor do we think the whole of a sermon much longer than this, would be too ample for such a review. This, therefore, still remains for us, and for a great part of our religious community, an important desideratum.

But while exception may be taken to the extent of the view here assumed, nothing is more obvious than the importance of *the testimony here furnished*. In this view, we recommend the discourse, and whatever replication may be attempted, to all who would secure the materials, on which to base an intelligent judgment in reference to this whole subject.

The spirit of the discourse is eminently fraternal, and in whatever discussions may follow, on this confessedly important and exciting topic, we trust there may be an imitation of this praiseworthy example. Nor would we be understood by any thing above intimated, at all to imply the absence of such commendable candor, as can find somewhat to approve in the midst of what is generally censurable. Mr. Cushman freely and generously commends where he thinks it allowable, as the following sen-

tence shows: "And now let me say, that although so many of the conversions of that season have proved to have been spurious, and although I regard them as the legitimate fruits of the errors on which I have animadverted, yet I do believe there were great numbers truly born of God, and who are still bringing forth fruits meet for their repentance."

On page 245, of the Memorial of last month, under the head of Statistics, we have inserted an entire paragraph from this sermon, which seemed more appropriate to that department. Those who desire to investigate the subject more fully, should by all means procure the discourse itself. That its perusal will prove entirely satisfactory, to either favorers or the opponents of the "Measures employed in the Awakening," we have no expectation. The former will think the sombre shadings of the picture too dark, and that very inadequate notice is taken of what they still reckon the great preponderating good resulting from that awakening. The latter, on the contrary, will feel some disappointment in not seeing the distinguishing features of that awakening more fully developed, and held up to the light of scripture principles and precedents. In the mean time, we would devoutly pray that in the engrossing excitement of this discussion, we may not be left to neglect the proper means and spirit, in which genuine revivals should be sought and promoted.

The following Resolutions, adopted by Rev. Mr. Cushman's Church, since the above Review was in type, are appended to it, as indicating the conservative views of those most deeply interested:—

"At a meeting of the Bowdoin Square Church, of Boston, held on Wednesday evening, July 29th, the following Resolutions were adopted:

"Whereas, this Church is now placed in a position before this community, which seems to demand an expression of our views and sentiments: therefore,

"*Resolved*, That this Church do approve of the views and sentiments contained in the Sermon recently preached and published by our Pastor; and we are of the opinion, that it presents a clear and correct statement of facts having a bearing on the peace and prosperity of our sister Churches, as well as on that of Bowdoin Square.

"*Resolved*, That this Church are, in sentiment and practice, what we were when recognized by our sister Churches, and we wish to be known as resting and established on the broad platform of the Baptist Denomination, laid in the Scriptures, and adhered to by our Fathers of by-gone days, whose memories we would cherish, and whose piety and steadfastness we would imitate."

Harpers' New Miscellany, Vols. XIV.—XVIII. inclusive.

The high reputation which the FAMILY LIBRARY of the same enterprising publishers, and some other similar works, had already attained, made the trial of this series of volumes a severe one. We have spoken of the beautiful and attractive character of the former volumes of the New Miscellany, as their value seemed to demand, and the five enumerated

above, equal if they do not surpass their predecessors. As the series has now nearly reached a score of volumes, we do not hesitate to say, that for sterling worth, for high moral, and some of them, decidedly religious bearing, they excel any thing of the kind which has been attempted in the English language. We will verify this commendation by a brief reference to the contents of the several volumes above specified.

The XIVth is the admirable treatise of Mary Somerville on the "*Connection of the Physical Sciences*." We have noticed, from time to time, the high praise awarded to this work in the best trans-Atlantic religious Journals; and we see that this reprint is from the *seventh* London edition. It merits all the commendation which has been awarded to it; and in order to keep pace with the progress of discovery in various branches of the Physical Sciences, it has been carefully revised. The XVth is "*Biblical Legends of Mussulmans*," compiled from their Arabic sources, and compared with Jewish traditions. Translated from the German by Dr. G. Weil. I cannot fail to gratify a laudable curiosity among all who take interest in tracing to their source many of the curious fabrications of the false prophet. The XVIth is "*Bell's Life of Canning*," one of the most popular and accomplished of modern British Statesmen. This volume we have read through with care, and the ability, and impartiality with which it is written, excels any thing of the kind which has met our eye for many a month. The biographer has shown that he could be generous and just, to his subject and to his political opponents also. The liberal character of the estimate here given of many of the events of the last half century, is indeed cheering. To the young, this Life of Canning will prove admirably instructive. So will the XVIIth volume of the series, entitled the "*Modern British Plutarch*," or the lives of men distinguished in the recent history of England for their talents, virtues, or achievements. By W. C. Taylor, of Trinity College, Dublin. Here are nearly forty biographies, averaging some ten pages each; more full, of course, and more recent than can be found in biographical dictionaries, but quite indispensable to those who would understand the history of the last seventy years. The subjects seem taken in fair proportion from the votaries of science, of literature, and political eminence, as well as religious distinction. Of the latter, it would have gratified our sense of justice to have seen adequate delineation of Andrew Fuller, or Dr. Carey, or Robert Hall. May the omission be supplied in a future edition. The XVIIIth is the "*Expedition to Borneo*," and in the Journal of the distinguished Gov. Brooke, particularly, it throws much light on that hitherto inaccessible part of the world. A more racy and rich volume has not left the prolific press, and it will be sure of a wide circulation. Another unpretending but entertaining and useful volume from the same publishers, is an 18mo of near 300 pages, entitled "*Temper and Temperament, or Varieties of Character: By Mrs. Ellis*." The peculiar require-

ments of different dispositions, as much need to be known—and of course must be studied—as the varieties of soil, by the successful husbandman, or horticulturalist.

Shores of the Mediterranean, with Sketches of Travels by Francis Schroeder, Secretary of the Commodore commanding the United States Squadron in that Sea, 1843—45, with engravings, in two volumes. Harpers, 1846.

The freshness, and life-like buoyancy with which a young, ardent, and truth-loving explorer, visited these scenes of surpassing interest, and has here recorded the veritable impressions they produced, will be sure to make way for these beautiful volumes, whenever they may become accessible. With less of direct biblical interest than those of Drs. Durbin and Olin, there will still be found much of that racy, breezy freshness, which woos and wins the regard of even the dullest reader, and in this case never fails to communicate a rich equivalent for all the attention which has been enchained.

Wiley & Putnam have added a second and third volume to their series of "*Works of the English Puritan Divines.*" The former contains a Chronological Critique of Bunyan's Genius and Writings, by Robert Philip, with three of Bunyan's best pieces, after his incomparable allegories, viz: 1. The Greatness of the Soul. 2. Justification by an Imputed Righteousness. And, 3. The Strait Gate. The latter volume gives a Life of Howe, of Great Torrington, Cromwell's favorite chaplain, by Dr. Urwick, and his admired discourses on, 1. The Redeemer's Tears, wept over Lost Souls. 2. Union among Protestants. 3. Carnality of Religious Contrition. And, 4. Man's Enmity to God, and Reconciliation between God and Man. These topics are eminently seasonable; and we cannot but hope the volumes, which in this economical arrangement may become accessible to thousands of narrow incomes, will be as widely sought after, as their importance and deep interest demands. If the publisher could issue them at *regular intervals*, it would be more acceptable to many subscribers.

Of the works issued in unbound numbers, we have been highly gratified with the examination of the "*Pictorial History of England*" by the Harpers—to be completed in forty parts, of eighty imperial 8vo pages each—furnishing far the most complete historical account of the people, the habits, the progress in civilization and the arts, as well as the political and war-like movements which have marked that most interesting spot, from the earliest times, richly illustrated with many hundred engravings. Having waited till near one quarter of the work has been issued, we are now prepared to assure our readers that they will find this by far the best

history extant of Old England. Nor can we forbear to express a fervent hope, that hereafter histories for the people, may be—far more than generally they have hitherto been—histories of the people. This is what we all want, and what is here most satisfactorily given.

“*Morse's Geographic Maps*,” in large folio size, are also issued in numbers by the Harpers, and have reached the eighth, increasing in beauty, and promising when completed, to furnish by far the most perfect and economical Atlas ever given to the public.

The “*Statesmen of the Commonwealth of England*,” by John Forster, of the Inner Temple—edited by our associate, the Rev. Dr. Choules, to be completed in five numbers, each with a portrait, has reached the second number, and promises to be an exceedingly valuable contribution to the elucidation of one of the most important epochs in England's progress. Such characters as Strafford, Hampden, Vane and Cromwell, deserve, and reward our study.

Rambles by Land and Water, or Notes of Travel in Cuba and Mexico. By B. M. Norman. New York: Paine & Burgess. 1846.

We well remember commending Mr. Norman's former publication on Yucatan, a work of high interest, but which evidently proceeded from an unpracticed hand. Mr. Norman has greatly improved in his style and tone. This little work contains many passages of high interest. The description of Cuba is lively, and we are told by an intelligent gentleman from Havana, that it is remarkably correct and satisfactory. We understand the author is a bookseller in New Orleans; we hope he may sell many of his own books, and live to carry out many similar *Rambles* in Central America. The book is very well gotten up, and does credit to its respectable publishers. A well printed book ought to be well bound, and we do wish that bookbinders would do their work a little more faithfully. In our estimation, glue and thread are as important as gilt, to a well-bound volume.

The Lives of the Apostles. By J. F. Bacon. Baker, Scribner, & Co. New York: 1846.

This is a valuable octavo volume, and forms a capital addition to the ministerial library. We opened the book with a spice of prejudice, for we have so often been disgusted with *Lives of Christ*, and *Lives of the Apostles*, and *Histories of Romanism*, and all that sort of clap trap, that we are nearly afraid of opening any thing of the kind. We have examined this work closely, and find much to commend, and nothing scarcely of which to complain. We place Dr. Bacon's book on a shelf of books that we often call into consultation and use.

Buonaparte and his Marshals. 2 vols. 12mo; with plates. By J. T. Headley, Esq. Baker & Scribner. New York: 1846.

Mr. Headley is yet a young man, and three years ago was not known out of the circle of his personal friends; but by a succession of brilliant and laborious efforts, he now stands in the very foremost rank of living writers. We greatly doubt if he has his equal as a graphic delineator of the battle field. We do not admire the tented field; we are not believers in blood and carnage; we do not subscribe to the vile maxim, "Our country, right or wrong;" but, we do not shut our eyes to the splendor and magnificence of the historian's page, who tracks the pathway of anarchy and desolation. We think Mr. Headley is wrong in some of his estimates, that he has resorted to special pleading occasionally to make out his case; but we admire his talents, and are proud to point him out as an American writer. His battle pieces are perfect cabinet pictures, and never were surpassed.

[Several valuable Periodicals and Pamphlets sent to us, shall be noticed next month.]

MONTHLY RECORD.

We congratulate the readers of the Memorial, that we have succeeded in effecting an arrangement for their benefit. The author of that admirable article on MENNO, in the May No., has been engaged to furnish a series of similar sketches of Historical Biography, from the earliest times. Either an introductory article to the series, or the first of the series on "CLEMENT OF ROME AND HIS TIMES," may be expected in our next, and we hope to see them regularly followed up, and read with the high and intelligent appreciation which their importance, and elaborate, careful preparation may well demand.

A series of such papers will furnish to a portion of our readers just the kind of staple which they most prize; while in other departments, we hope not to fall behind the reasonable expectations of our subscribers.

In apologizing for the delay of his promised articles, the writer, one of our most esteemed brethren and friends, the Rev. J. Newton Brown, of Lexington, Va., thus speaks of a severe domestic affliction he had just experienced, which will awaken the liveliest sympathy among his numerous friends:

"You have probably noticed, in the Christian Watchman, one afflicting cause of delay—the sickness and death of my dear Louisa—the child of our adoption—who has gladdened our household circle for fifteen years past, and on whom, from her infancy, we had fixed our parental love, as on no other of the many we have cherished for a season under our roof.

I need not enlarge on this topic. In the death of your own dear Emily, you have drank of the cup of a similar sorrow before me. May the Lord sanctify it as a medicine to heal the soul—as a chastening to rectify the heart. May we be humbly thankful that we had her so long—that we were able to do so much for her happiness in time—and to be consoled under her sudden and distressing removal, with the warranted hope that she died in the Lord, and is now far, far better off than we could have made her here on earth.”

The month just closed is the usual season for vacations, excursions, and holy-day journeying. Accordingly, the various periodicals are teeming with “*Notes of Travel*,” “*Pencillings by the Way*,” Views in the Country, on the Rivers, on the Mountains, or Vallies, or Lakes, with many of which we have been exceedingly interested. With none of them more than the Editorial Correspondence of the New York Baptist Register. The veteran and amiable editor of that valuable paper is taking a long excursion on the upper lakes, and the sketches he has furnished are among the most pleasant reading for sultry weather. We give a few paragraphs from the last, dated—

“*Sault St. Mary's, August 8.*”

“The place has a population, probably, of some three hundred, exclusive of the garrison, made up in considerable measure of French and half breeds, the progeny of Frenchmen and Indian wives, and some the children of Yankees and mixed bloods. The extract of the mixture in this section, and throughout in fact all these vast regions, I had formed no conception of until my visit here. I do not know, should the entire north be explored, but it would be found that wherever the French and traders, both of the American and British fur companies, have circulated, the mixture of bloods is as great as that of the whites and Africans in the southern States or West India Islands; and let things go on as they have done for another half century, and little of the pure Indian blood will be left. What proportion of this mixed progeny is legitimate is not easy to decide, but no inconsiderable share of it undoubtedly has fell from an honorable fraternity.

“Since Bro. Bingham, Baptist Missionary among the Ojibwas, has been here, a number of marriages have been solemnized between persons who had been living for years with children about them in an unmarried state. A very faithful sermon was preached by him on the celebration of the nuptials of two young church members in the public chapel, from the passage, ‘Marriage is honorable in all, and the bed undefiled, but whoremongers and adulterers God will judge,’ and the result was the union of several of their associates by the marriage covenant.

“The appellation of the place is from its location at the foot of the rapids of St. Mary's Sault, (which is pronounced *sue*,) as the French word for leap, and the river here takes a leap over the projecting rocks which interrupt its course, and cause it to come dashing and foaming down about three-fourths of a mile to share in the quiet flow of the expanded current below. It is truly a magnificent river, of from half a mile to a mile and a half in width, and flowing from Lake Superior to Lake Huron, a distance of seventy-five miles, navigable by vessels of the greatest size, with the exception of the short distance of these rapids—and this easily removed by an expense of \$200,000, in excavating a ship canal.

"The mission has been established here some seventeen years, and the labors of Bro. Bingham have been unremitted in behalf of the poor Indians and their children. The sacrifices and self-denials of a missionary among the natives in this cold northern region are but little appreciated, whatever wonder there may be about a mission to the Asiatics, there is nothing of that about one to the Ojibwas, the whole of it all the way from beginning to end, is a stern forbidding reality. The labor it calls for, receives comparatively little notice, and the reward must be looked for in the Master's approbation and future welcome, and not all in the commendatory notice of fellow Christians generally. The lodge must be visited in the heat of summer and the cold of winter, and all the revolting and filthy habits of Indians endured to do their souls good; and the love must be strong for them indeed that will encounter such revolting associations. But Bro. B.'s labors have not been in vain; he has seen more than a hundred united to the mission during the time he has been here, many of them most precious disciples. The church now numbers thirty, and several Indian children are receiving the benefit of the school which we had the delightful privilege of hearing read around in the scriptures in family worship this morning, and many who have received the advantages of the school are now among their relations. I hope this station may be remembered in the donations of churches to the Indian tribes."

This, too, is the more usual season of the year for the *ANNIVERSARIES of our Literary and Theological Institutions*. We notice with high satisfaction the general thrift and progress which they seem to evince: and will strive to give their statistics as complete as possible, ere long, in tabular form, for present gratification and future reference.

Some few *REVIVALS*, too, are occurring in different parts of the country—but how few and far between—O for more of the prayer of faith, and the faith of prayer, and the labor of love for souls! *When* shall it be generally witnessed?

MISCELLANEOUS.

FOUR IMPOSSIBLE THINGS.

1. To escape trouble by running away from duty. Jonah once made the experiment. But he soon found himself where all his imitators will in the end find themselves. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned to you by God's providence exposes you. Go at God's bidding, as did Moses, and do the work laid upon you. His grace will be sufficient for you as it was for him, and the end will be peace, honor, and eternal glory.

2. To become a Christian of strength and maturity, without undergoing severe trials. What fire is to gold, that is affliction to the believer. It burns up the dross, and makes the gold shine forth with unalloyed lustre. Therefore, do not timidly shrink from the troubles which God's providence brings upon you, but count it all joy to overcome them, "knowing this, that the trying of your faith worketh patience."

3. To form an independent character, except when thrown upon your

own resources. The oak, in the middle of the forest, surrounded on every side by trees that shelter and shade it, runs up tall and sickly. Cut away its protectors, and the first blast will overturn it. But the same tree growing in the open field, where it is continually beat upon by the tempest, becomes its own protector.

"Et quantum vertice ad auras aethereus, tantum radice in Tartara tendit." "As high and as wide as it sends its boughs aloft, so deep and so wide does it strike its roots below." So the man who is compelled to rely on his own resources, forms an independence of character, to which he could not otherwise have attained. Therefore, never purpose to be zealous and devoted Christians only when others are so, but let your faith, and love and zeal shine clear and steady, in the dark days of general declension.

4. To be a growing man, when you look to your post for influence, instead of bringing influence to your post. Therefore, prefer to climb up hill with difficulty, rather than to roll down hill with inglorious ease.

RELIGIOUS GEMS.

God's work must always be done in God's own way. There are many persons who think they may make improvements; but they are much mistaken.

The pillar of cloud was a constant director to the Israelites. By day it went before them, a pillar of cloud which could not be misunderstood; by night it appeared above their tents, shining with a steady light. The Bible is the same to us. In every step of our journey, in every part of our pilgrimage through this wilderness of sin, it is "able to make us wise unto salvation." In every difficulty the page of divine truth may be consulted. We may at any time, night or day, look to God for direction, and we shall find it. The Israelites never marched without the cloud to direct them, *except once*, and then they paid for it dreadfully. If we would walk safely, let us take the Bible for our guide, and never do any thing which is contrary to its directions. By the cloudy pillar, the Israelites were led in all their journeyings towards Canaan. Examine yourselves: Is the word of God your rule—the Spirit of God your guide—the presence of God always sought for? Is God your refuge in temptations—your solace in afflictions—your hope in gloom—your delight in every possible condition? Remember, that "as many as are led by the Spirit of God, they are the sons of God. Remember, that if the Bible is not your study, nor the grace of God, to apply it to your heart, your supreme desire, "the light that is in you is darkness, and how great is that darkness!"

THE BOOK OF GOD.

To that book I turn, when weary and disappointed in all other books, as the foundation and source of all that I know about God and eternity. It is the only lamp that is borne before me a single step. Take that away, and all is dark in the future. I know not why I live; I know not why I must die; I know not what I must do to meet my Maker in peace. Take that away, and I am in a dark world. Though the bright sun may shine in the heavens, yet the Sun of Righteousness is gone, and I can only sit down and weep in despair.

CONTRAST.

The death of Judas is as strong a confirmation of Christianity, as the *life of St. Paul*.

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REASONS FOR A NEW HISTORY OF THE CHURCH.

BY REV. J. N. BROWN, OF VA.

In a former article (on the Life and Times of Menno) we have ventured to express our deep conviction that the History of the Christian Church must be *re-written*. Some reasons were then briefly suggested for avowing this conviction, connected with the history of Menno; but the point is one of such consequence that it deserves to be treated more at large. We hope to be able to show that this is a matter in which all denominations of christians are interested; but none more than Baptists.

We shall first assume a position which none will dispute—That we ought to have—if possible—a *faithful* History of the Church of Christ.

This proposition is one, which while it need not fear any formal contradiction, may yet require in order to its full effect, a clear explanation and some enforcement. What then do we mean when we speak of a *faithful* History of the Church of Christ? Briefly, we mean that Christ has had for eighteen hundred years past, a visible Church on earth—made up of the entire body of particular churches formed under the general constitution of the New Testament, of faithful men, acknowledging Him alone as their Head, and preserving the doctrine, worship and discipline which he has commanded:—that this Church has had all this time a succession of vicissitudes and characters so peculiar as to furnish materials for the most valuable record;—and that the complete and authentic collection of these facts—in all their real connections and relations from age to age—so as to present a true picture of the visible body of Christ, in distinction from all other bodies of men, of whatever name, is necessary to a faithful History of the Church of Christ.

The term “Church” is here used, it will be seen, not for the whole body of the elect, which is ever invisible on earth—nor

for any particular body of christian believers assembling together in one place, as in Jerusalem, or Antioch ; but in a third sense equally scriptural and important, for the aggregate of all such particular Churches. In this sense, the term is equivalent to the phrase "the visible kingdom of Christ on earth." It is true, that some have denied any such usage of the word in Scripture ; but surely such persons can never have properly considered such passages as Mat. 16 : 18, and 1 Cor. 12 : 28, where such a sense is perfectly clear and undeniable. Nor should any abuse that has been made of this Catholic (general) sense of the word Church be suffered to set aside this scriptural proof of it, or prejudice our minds against its legitimate use. Indeed, if such a use were improper, how could we speak at all of a "History of the Church?" Whenever we use that phrase, we admit not only the fact of such usage, but we justify it as both scriptural and necessary. *The Roman Catholic Church*, is indeed a very different thing from the *Christian Catholic Church* of the New Testament ; but that is no reason why we should reject the *idea* scripturally understood, of a Catholic Visible Church of Christ, when we find that idea so clearly set forth by the Head of the Church Himself, in Matt. 16 : 18 ; and that too in inseparable connection with most inestimable promises, *which belong to precisely that body, and can apply to no other.* To abandon this grand scriptural idea to the Greek Church, the Church of Rome, or the Church of England, is treachery to the Church of Christ. It is treason against the throne and glory of our Redeemer.

A faithful History of the Church, then, as we understand it, rests upon this idea as its foundation. Jesus Christ has declared the existence of such a Church founded and built up by His own authority. He has given us the marks by which it is to be identified as *His Church* in distinction from all false claims and pretensions—in the character and profession of Peter as the first of its members.—He has warned us of fearful struggles and dangers which it must encounter in the world, from enemies without and within, from the power and policy of hell—and lastly, He has promised that through His perpetual presence and protection, it shall survive every particular attack, corruption and apostacy, emerge from its terrible struggles, and flourish in holiness and peace to the end of the world. A true and faithful History of the Church will answer to this testimony of Jesus Christ. It will correspond to it in all these respects—to the marks—the warnings—and the promises. If it fail to do this, it stands at once convicted of unfaithfulness. If it judge of events, usages, or characters, on any other than these scriptural principles—no matter what other merits it may possess, it forfeits its claim as a faithful

history. It may be ever so complete—learned—authentic—pious—philosophical—methodical—practical—popular ; but if unfaithful in the scriptural requisites already named, it cannot be safe, pure, judicious, impartial—in a word, it cannot be a true mirror of the true Church. It will not *reflect*, but *refract* and *distort* its sacred image.

But why ought we, if possible, to have a faithful History of the Church ? Briefly, because Christianity is not a fiction—but truth ; and it is the property of all truths to be inseparably blended with the history of the world. Because Christianity is not only true, but the centre of all other truth—the key to all the mysteries of time, and of the universe. Because Christianity is not merely abstract, but embodied truth—embodied in certain persons and institutions—attached to place and time ; in a word, because it is Eternal Truth organized and made visible in the form of the Eternal Church, in whose redemption and salvation God designs to display to Heaven, Earth, and Hell, all the riches of His manifold wisdom, according to His eternal purposes in Jesus Christ our Lord. Because the Bible is eminently a historical book—two thirds of all its inspired contents being taken up in recording the prophecy, preparation, foundation, constitution, and progress of the kingdom, or Church of Christ, and the remaining part deriving its chief value from its relation to this great central object, radiant with a lustre reflected from its commanding glory. As far as *authority* is concerned indeed, the scriptures contain all that is needful to “make the man of God perfect, thoroughly furnished unto all good works” ; but who does not see that the indispensable portion of history which it gives, naturally excites the appetites and points out the way for more ? Who ever read the Acts of the Apostles for instance, without wishing to follow the history of Paul to the close of his eventful life ? Or who ever read the Apocalypse, without wishing to comprehend every one of the sublime symbols in which the future fortunes of the Church of Christ are pictured forth, even till the mystery of God is finished, and the glories of eternity are revealed ? It is a faithful history alone which will interpret those wondrous symbols, and confirm in all their just connexions *the true sayings of God* : “Not to know Christianity as the religion of all ages.”

We want such a history, moreover, because all the present is connected with all the past ; has sprung from it, with all its strange mixture of truth and error, of good and evil, and can never be fully explained or understood but by the light of such a history. Are we ourselves members of the Church of Christ ? That church did not begin with us—will not end with us : we are members of a series, and portions of

a mass glorious with the unfading splendor of the apostles and prophets, saints, confessors and martyrs of Christ, of all lands and of all ages, from his first to his second advent; and we are hastening to join the general assembly of those just men now made perfect, who once stood where we now stand as the upholders of God's truth among men. Where is our faith, our hope, our love, if we are now willingly ignorant of *their* history and example, to whom a few years, perhaps a few days, will join us forever? Is it not due to the virtues, and to the sufferings of these our brethren, fellow citizens, fore-runners and fellow laborers in the kingdom of Christ, (as far as our means will allow,) to open an acquaintance with them here, that we may have the full benefit of their rich and varied experience—of their attainments and excellences on the one hand, and of their errors and illusions on the other? We value the lessons which we derive from the experience of a single aged saint through a life of seventy or a hundred years; and shall we turn away from the lessons of experience treasured up by the history of the whole Church of Christ, in all the manifold trials of eighteen centuries? As no principles operate so extensively and powerfully on human nature as those of christianity, laying bare the heart to its lowest depths, so no history can be so full of instruction as the history of the Church of Christ. If it be said that these benefits are frequently lost, and even positive injuries inflicted, by the manner in which church history is generally written—we answer, if such be the fact, we ought certainly to have a faithful history, if possible, to counteract the injurious influence of those which are unfaithful. Ignorance of the subject is dangerous as well as disgraceful.

But we may reasonably anticipate an objection of another kind from many of our readers. Are not the church histories we now possess, or that are now in the course of publication, sufficient? At least, can we reasonably hope for any thing better? To this we answer by a second position—the result of much enquiry and mature reflection—none of the church histories we now have, fully answer the purposes essential to a faithful history.

In saying this, we impeach no man's motives. The faithfulness of which we speak refers not to individual motives, of which we have no cognizance; but to general principles already laid down, which good men may mistake or overlook in undertaking to write the history of the Church of Christ. Of these principles when fairly before us, we are all competent to judge. Now what our proposition affirms, is this—that we have no history of the church which fully corresponds in its character to the three conditions of Christ—teaching the con-

stitution—the warnings—and the promises which He has given to his church.

Our specifications here need not go beyond the works of this sort in our own language; for all will admit that we have the best that have been written, either as original, or by translation, in English, and accessible to American christians generally. We may pass over those composed by Roman Catholics, and confine ourselves to the best known and most approved Protestant authors. These are Mosheim, Milner, Robinson, Jones, Waddington, Milman, Gieseler, and Neander. If any blame us for overlooking “the father of ecclesiastical history,” we will include Eusebius also in this catalogue. Now each of these writers has an original, and peculiar value; yet each of them fails in a greater or less degree to fulfil the essential conditions by which they must be judged.

When we consider what a vast proportion of christian writings—many of them containing important materials of church history—have perished in the course of ages, we cannot but be thankful to God for the fragments preserved to us by the care of Eusebius. Yet who does not lament that these are so scanty, and imperfect! How singular the fact which he affirms, that up to his time, no one had preceded him in the attempt to record the history of the church—the work of Hegesippus, A. D. 173, and others being more limited in design, “partial narratives of their own times.” But while for this reason we rejoice that he was led to “attempt this trackless and unbeaten path,” on the other hand we must regret that his position and prejudices as a prelatical bishop in the church and state establishment of Constantine, (to say nothing of other defects,) cloud and color every thing he says upon the constitution of the church, from beginning to end.* Assuming, contrary to all evidence, the apostolic origin of diocesan episcopacy, the prime object of his History, he avows in the first sentence, is to “record the successions of the holy apostles.” On this point it is curious to remark the difference between his own language and that of earlier and purer writers whom he sometimes cites—such as Clement of Rome and Irenæus of Lyons. With all our esteem for his work therefore, on various accounts, and particularly as the first of its kind, we must charge it with a wide departure here from the

* One thing, however, is remarkable, that there is not a word in his History of the Church, extending over the first three centuries, on the subject of Infant Baptism. That practice, though it had been allowed by some (where there was danger of death) for a century before; did not become *general* even in the “Catholic Church” so called, till a century after Eusebius—and then chiefly through Augustine’s doctrine of Infant Damnation, supported by the imperial power of Honorius and Valentinian III.

style of the New Testament, a departure which has corrupted history, and perpetuated error down to our own times. Luke, and not Eusebius, is the true model, and proper "father of ecclesiastical history."

Of the modern historians we have named, Mosheim excels in the clearness and comprehensiveness of his plan, and in fact is the only one whose work is brought down from the beginning (by an imperfect continuation) to the present century. Yet his division into centuries is liable to serious objections; and by an unfortunate error in judgment, the evils of the church are made so prominent as to throw the good altogether in the shade. The total effect is therefore pernicious, especially on the young and susceptible, still more on the skeptical reader. In this respect, Milner is vastly to be preferred, though he systematically errs on the opposite extreme. His fondness for diocesan episcopacy, infant baptism, and church establishments, is too transparent to be concealed, and betray him into errors both of judgment and fact. Waddington is of the same school, though less evangelical and spiritual, but more comprehensive, acute, liberal and candid. His method, however, is rather too strictly topical, and has too much the air of a series of disquisitions, instead of a continuous history. In reading him also, as in Mosheim, we too soon lose sight of the christian church while tracing with the utmost precision the path and progress of the Romish Hierarchy. For recalling us to the course of the pure and suffering church, and to New Testament principles of church order, we are under great obligation to the researches of Robinson and Jones. Robinson however died, leaving his work unfinished, and the invaluable materials he collected and authenticated with such scrupulous care, have never yet been properly employed or appreciated. One reason of this has been his Arian bias, and another his too frequent tone of bitter sarcasm and almost profane levity. Though there were, alas, frequent occasions in the abuses he had to expose, to provoke the indignation and derision of an anointed prophet of the Lord, yet it is difficult to justify the extent to which Robinson carries the use of them. All the amplitude and splendor of his genius, all the depth and accuracy of his research, all the freedom, generosity and nobleness of his spirit, all the singular felicities of his versatile and vigorous style, have not been able to overcome the prejudices he has thus mustered against himself as a historian of the church. Jones is free from the faults of Robinson, and without pretension to the character of original research, except in regard to the Waldensian churches of the middle ages, has really produced one of the most popular and useful histories of the church now in existence. It has the merit of a truly scriptu-

ral exhibition of the church, and a steady adherence to first principles. Yet after all his work is in many parts incomplete, and ends abruptly and unsatisfactorily in the seventeenth century, as if the church of Christ were exterminated from the earth, by the massacre of the Waldenses of Piedmont in 1686.

Of the more recent works, by Gieseler, Milman and Neander, it is only necessary to say of the first that it is a well arranged, learned, comprehensive and candid compendium, with ample, original authorities, well suited to its sole end, that of a text book for Theological schools. Milman's is a far more popular production, and highly honorable to its author for its sound erudition, its original views, its general candor, its admirable order, its clear and eloquent style. It professes to unfold the progress and effects of Christianity on general society, rather than the History of the Church; and this end it well accomplishes; but not without such occasional allusions to the subject of church government as decidedly reveal his bias in favor of episcopacy and religious establishments, and his inability to appreciate counter evidence and counter action. Hence he omits altogether the Novatian separation, in the third century, and deals with the Donatist separation in the fourth, without discrimination or mercy. The later orthodox dissenters of the same century, the *Ærians* and *Luciferians*, together with the followers of *Jovinian* and *Vigilantius*, are either overlooked, or touched so lightly, as to give a very inadequate idea of their character as true reformers of the degenerate church, in which, as Milman himself allows, corruption and superstition now reigned triumphant. His work, therefore, though a great advance on most others of his school, does not meet all the demands of a faithful Church History.

Are the demands then met by the publications of the excellent Neander on the Apostolic Age and the General History of the Christian Religion? No one has aimed more nobly, or with purer purpose, or deeper piety, or rarer powers and attainments. We can fully believe him when he declares that it has long been the chief aim of his life and studies, "to set forth the History of the Church of Christ, as an eloquent witness of the divine power of Christianity, as a school of Christian experience, as a voice of instruction and warning to all who choose to hear, which speaks to all ages of the world." What then is wanting in the work of this upright and accomplished historian? Nothing, we had almost said, except fixed scriptural principles on the divine constitution of the church. His deep-seated dread of Formalism, as the constant tendency of human nature, founded on observation, and confirmed alike by the scriptures and the history of all ages, makes him

jealous of all views that tend to enforce uniformity in religion, as opposed to the free and manifold developments of the Christian Spirit. We love this jealousy:—It is a necessary element of purity and reform, especially in the position which he occupies in the Prussian Church. He feels that he lives in a great crisis of the world. He seeks to infuse spiritual life into the “dead orthodoxy” around him, as well as to resist the corruptions of Neology or Rationalism. He believes that there is a brighter era at hand—a new creation of living faith in the visible Church—now preparing “amidst the storms of spring,”—an era far superior to that of the reformation of Luther, especially in its independence of secular force and policy. He speaks in strong terms of conviction and reprobation of the childish folly of “those who cling to the old rotten posts of a scaffolding raised by human hands, as if they were needed for the divine building.” We need not say how much we rejoice in the manifestations of this noble spirit. We only regret that it seems to have unconsciously carried him too far—so that he does not seem to distinguish sufficiently between the forms of divine, and those of human institution. He deems it “indeed of great importance to examine impartially the relations of the Apostolic Church, for at this time the Spirit of Christ, through the Apostles wrought in its purest influence, by which means the mingling of foreign elements was prevented in the development of this system of ecclesiastical polity. In this respect we must all admit, (he says,) that the Apostolic Church commends itself to us as a model of Church Government.” Yet he thinks “forms may change with every change of circumstances.”* Now if this last position be true, does it not neutralize the former? And in that case, we ask, how can Christ govern his Church *through His Word*? “The rod of His strength” is broken in His hand. His people feel no longer the mild but steady pressure of His authority: for the authority of man has silently taken its place, under the plea of a change of circumstances. On this principle—(and it is a principle common to many of our best writers on this subject, of different denominations,) *there is no divine standard in the Church*—no right or wrong—no order or confusion—no foundation for praise or censure—no offence or discipline—no purity or corruption. One of the predicted features of Antichrist, is that he “shall think to change times and laws;” but if this principle be true, such changes are not Antichristian, but necessary, wise and innocent. Such freedom from the laws of Christ, we do not covert. It leads to infinite anarchy, or ecclesiastical tyranny, or a hideous mixture of both. It is indeed “the

* Introduction to Coleman's “Church without a Bishop.”

mystery of iniquity" which has been the blind and the bane of the Church from the first age, until our own. If an age of evangelical purity, union, and blessedness is to come, it must flow from the exposure of this error, and a return to New Testament principles and forms, in all their divine simplicity. We want to see a History of the Church, which shall recognize the sole legislative authority of Christ in the Church, and judge of all events, changes, and characters, by this perpetual and unchangeable standard. Then, and then only, can we hope that our judgment on earth will accord with, and be ratified by that of our Redeemer in Heaven. Highly as we esteem Neander, we think that on this point at least, he fundamentally fails.

We are now prepared to advance to our last position, which is this—That past failures prove indeed the difficulty of the work; but arise from causes whose force is continually diminishing, while every new effort is facilitating the means and the probability of final success.

The main causes of failure may be reduced to two,—the corruption of the church at the time the history is written, and the false theories assumed by the historian to defend or conceal that corruption. It is by no means to be supposed that these theories are always or generally assumed with a consciousness of their falsehood. Far from it. The errors they involve may be as little understood by the historian, as by others of his sect or age. He may take them up as acknowledged truths, and proceed to apply them in judging of the facts, or alleged facts, in the records of the past; and they necessarily color all his language in representing the facts to posterity. Hence the enormous abuse of terms of which all history and controversy are full—as well as the "names of blasphemy," which glitter on the forehead of the apostate church of Rome. What vague or false notions, attach to the words "Church," "Primitive Church," "Catholic Church," "Schism," "Sect," "Heresy," and many more, which are constantly occurring in ecclesiastical writers?

But this darkness of ages is clearing away, even in the places where it arose, in churches corrupted by union with the secular power. Moshier has clearer views of the apostolic age than Eusebius: Neander than Moshier. Paradoxical as it seems, the farther we recede from the times of the New Testament, the better we understand it. The church is hourly gaining a higher position, and the clouds that so long enveloped her path are melting into the light of a purer day.

Let us be grateful for the increasing light that has been shed of late on the History of the Church. Yet let us not imagine that every thing is done that ought to be done on this subject.

Other men have labored; but we with better times and brighter hopes, must enter into their labors. The true philosophy of history—the evidence of Christianity—the honor of Christ as the Head of the Church—the encouragement of His faithful followers—the progressive convictions and conversions of learned and candid men of all denominations—the transition character of our times—the revival and spread of spiritual Christianity in all parts of the world—the rousing of the spirit of error in resistance, perhaps for the last time—the thirst for information in millions of minds to an extent never before known, and under circumstances of freedom never before enjoyed—all these considerations are involved in the question of a new History of the Church. “History is a monument erected for posterity, and sacred to truth; and a reverential awe for what appears to be true, ought to be considered as a sufficient apology for any man’s stating a case differently from what it may appear to others.”

EARLY BAPTISTS IN MISSISSIPPI.

Voyage down the river,—attacked by the Indians,—settlement on Cole’s Creek,—church formed,—a Spaniard converted,—persecution and flight,—perilous journey to South Carolina,—return and success in the Ministry,—other churches formed,—Elder Ezra Courtney.

Early in the spring of 1780, three boats were seen passing down the Holston river, (a branch of the Tennessee,) near a place then known as Long Island, and in the north-eastern corner of East Tennessee. The forward boat contained a Baptist minister by the name of *Richard Curtis*, his wife, and his four sons;—Benjamin, Richard, William and Jonathan. The three first named had families with them. In the same boat were John Courtney, a son-in-law of Elder Curtis, with his family, and John Jones and his wife. The three eldest sons of Richard Curtis, with Courtney and Jones, were members of the Baptist Church. In the second boat were Daniel Ogden, William Ogden, — Perkins, with their wives, all of whom were Baptists. History has not recorded the names of the families in the third boat, but some of the passengers having the small pox, it kept behind the others, though not so far as to part company.

This colony of emigrants were from South Carolina, and had embarked on the perilous enterprise of passing down the Tennessee, Ohio and Mississippi rivers, amidst hostile tribes of Indians, to the country of the Natchez, then under the government of Spain.

Elder Curtis was ordained while in South Carolina, by Elders Benjamin Mosley and Matthew McCullars. Mosley’s

name appears on the minutes of the Charleston Association in those early times, hence, I infer these emigrants were from that part of the state.

At the period referred to, the Cherokees and other Indian tribes along the Tennessee river were hostile, and frequently attacked boats as they passed down. Our company of emigrants met with no difficulty for several days, as they passed down the current of the Holston, till they came to a passage through a ridge of mountainous country, after they had passed the mouth of Clinch river. Here were shoals, rapids, and a short bend near the north-western corner of Georgia. The Indians, who had watched the boats for some miles, laid an ambuscade at one of the shoals in a narrow part of the river and attacked the forward boat, in which were Elder Curtis and his family. The wife of William Curtis held a thick poplar stool before her husband while he plied the oar; another female seized the steering oar that her husband might use the rifle, and with dauntless heroism guided the vessel until disabled by a severe wound. Jonathan Curtis was slightly wounded in the wrist. While the Curtis family thus defended themselves, the second boat with the Ogden family, passed down the narrows unharmed. The third boat, being some distance in the rear, drifted near the shore and was instantly boarded by the savages, while their friends who escaped were unable to relieve them. All were massacred, except one woman, who was taken captive. She remained with the Indians three years, when by treaty she was restored to her friends. She stated that the Indians took the small pox from the articles they stole from the boat, and that many died.

The two boats met no further difficulty, otherwise than incident to a long and perilous voyage down the Tennessee to the Ohio, and thence into the Mississippi, and down the turbid current of that river to Cole's Creek, about sixteen miles above Natchez. Here they formed a settlement, established the worship of God; organized a church and chose Elder Curtis their pastor. He was aided by his son William, a man gifted in prayer and exhortation. This was the first church of Jesus Christ ever organized in all the wide regions of the south-west, below the Cumberland Settlement, in middle Tennessee. The labors of Elder Curtis were attended with the divine blessing, sinners were converted and baptised, and amongst others, a man by name of *Stephen Alvoy*, a Spaniard, and a Catholic, who became a zealous servant of Jesus Christ and a pious Baptist.

Amongst the emigrants into this remote region was a Mr. Harrigal, from Georgia, who united with the church and

sometimes attempted to exhort. But he was deficient in the wisdom of the serpent and harmlessness of the dove. With more zeal than prudence, he denounced the despotism and superstition of the Romish hierarchy, and told his brethren they "had not resisted unto blood." The expression was reported to the priest at Natchez, and arrangements were promptly made by the existing authority to send Curtis and Alvoy to the mines of Mexico. Providence directed a friend to forewarn them of their danger, and they lay concealed in a cane-brake until their friends could provide horses, clothing and provisions to facilitate their escape. Their food was corn-meal, roasted and wet into paste with bear's oil. Thus fitted out, they made their way for several hundred miles through the wilderness, to South Carolina, where they arrived safely in the autumn of 1795. On this route through the Indian country, they were exposed to the attack of hostile savages, and had frequently to cross the smaller streams by swimming, and the larger ones on rafts of logs.

Understanding that the Natchez country was likely to come under the government of the United States, Curtis and Alvoy again entered on the line of march through the wilderness, trusting in God, and resolutely determining to preach the Gospel where sin and superstition reigned. In Tennessee they were hospitably entertained by a Mr. Johnson, whose son was subsequently Governor of Louisiana.

In a few months the government was changed, and the flag of the American Union waved its stripes and stars over Natchez,—Romish despotism expired, and civil and religious liberty, the birth-right of man, was officially recognized. Elder Curtis and his companion Alvoy, returned to their brethren that had been left as sheep without a shepherd.

Emigration poured its waves into this new and interesting country. The labors of Elder Curtis were arduous, self-denying and successful, and seals were given to his ministry. A church was constituted in Second Creek, about twenty miles below Natchez. In 1802 or '3, Daniel Ogden and his brother William, removed from Cole's Creek, and aided in forming another church about four miles west of Woodville, which was called Bethel. Thus was the gospel of Jesus Christ, in its primitive order, first introduced into that portion of our common country, which is now included in the State of Mississippi.

The facts here given were in part obtained from the venerable Elder *Ezra Courtney*, who is still living, at a very advanced age in the parish of East Feliciana, La.

J. M. P.

Rockspring, Ill. Aug. 20th.

MEMOIR OF THE LATE REV. WM. JONES.

This venerable man, widely known in this country by his valuable writings, prepared just before his death an account of his life for publication. We condense from it the more important facts.

WILLIAM JONES was born the 17th of June, 1762, in the parish of Gresford, County of Denbigh. When young, his parents removed to Paulton in Cheshire, where he received some classical education; and afterwards was engaged in business successively in Chester, Liverpool and London. On his return to Chester, he resided for a time in the family of Mr. Thomas Crane, whose daughter he subsequently married, 1st. Jan. 1786. In October of the same year, he was baptized in the River Dee, by the Rev. Mr. McLean of Edinburgh, then on a visit to Chester. In March, 1793, he removed to Liverpool, and entered on the wholesale business of a publisher and bookseller.

He thus describes the manner in which he was gradually introduced to the labors of the christian ministry.

"When myself and family had been a few months located in Liverpool, I began to experience the want of the public ordinances to which I had been accustomed in Chester, to counteract which, I assembled my own family on the morning of the Lord's Day for prayer, and praise, and reading the scriptures, occasionally interposing a word of exhortation, or exchanging it for the reading of a printed discourse. In process of time, the thing got wind, and some of our neighbors occasionally dropped in. Our drawing room was spacious, and admitted of an assembly of fifty or sixty persons; but when the numbers became inconveniently large, we engaged the grammar school of the Rev. Hugh Anderson in Lord Street, where several persons from other societies joined us. In a little time we prevailed upon father McLean to pay us a visit; also Dr. James Watt of Glasgow, and several of the private brethren from other parts of Scotland, among whom was Mr. David Stewart Wylie, formerly a minister of the Antiburgher Secession, who had recently become a baptist, and joined the Scotch Baptist Church in Paisly. As there appeared an opening for him in Providence, to obtain a support for himself and family, he removed the residence of the latter to Liverpool, by which means, our hands were strengthened considerably. We numbered about thirty members, male and female, and a chapel which had formerly belonged to Mr. John Johnson and his friends, being to be disposed of, we purchased the lease of it, and our congregation assembled there for a few years, during which time the church was organized with its elders and deacons, D. S. Wylie and myself, having been called to the

pastoral office. On this occasion Mr. McLean had paid us a second or third visit, and was assisted by Mr. John Jones, of Ramoth, an elder of one of the Scotch Baptist churches, in the county of Merioneth, North Wales, of whose history some account is to be found in the New Evangelical Magazine, volume nine.

In the year 1812, soon after taking up my residence in the metropolis, I commenced the writing of my History of the Albigenses and Waldenses. I was first prompted to this undertaking, while a bookseller in Liverpool, where a great variety of publications, new and old, were continually passing under my inspection, and interesting passages arresting my attention. I recollect on one occasion being forcibly struck with an extract which I found in Dr. Rankin's History of France, where the cruelties exercised on the Albigenses in the south of France, were detailed feelingly. I had frequently met with the names of those persecuted Christians, and also of the Waldenses, and became eager to know more of their history. This prompted my inquiries; but while I remained in Liverpool, whether my search was among books or living persons, I could obtain very little satisfaction. In London, however, the case was different. An acquaintance had picked up at an old book-stall an old French copy of Perrin's History of the Vaudois, for about a shilling, and immediately began to extol it as a treasure, affirming that it contained a history of the most remarkable people that had existed in modern times, and read me some extracts, which soon convinced me that this was the very book I was in quest of, and, with much persuasion, I prevailed upon him to sell it to me for half a crown. During my residence in Liverpool, I had employed an emigrant priest to teach me that language, and had succeeded so far as to be able to read it with tolerable facility. I now formed the resolution of making myself acquainted, as fully as possible, with the history of those people, which I found to be very interesting, and which history, to my great surprise, had been suffered by the dissenters to sink into oblivion during the war that had been raging between this country and France for more than twenty years. With a view to the revival of this forgotten piece of history, I determined to procure whatever publications came in my way that could throw light upon it, and submit the result of my investigations to my contemporaries.

The first edition of the book was comprised in one thick octavo volume, of about six hundred pages, and took the public by surprise, for I was then only an unfledged bird; I was, however, pretty well known in Scotland, where my friends *kindly* took it up, and my venerable friend Archibald McLean,

who was then alive, and whom I had consulted about committing the MS. to press, having recommended it to the church in Edinburgh, I think my subscribers there and in Glasgow, amounted to about one hundred and twenty. The impressions which was a thousand copies, however, was all taken off in about two years."

In 1815, Mr. Jones commenced a periodical in London. Having continued the publication of the New Evangelical Magazine during ten years, the title was altered to that of the "New Baptist Magazine", which I was induced to adopt in consequence of complaints made by some of my friends, that under the former title I appeared to be sailing under false colors, and that I was evidently conducting a baptist journal under a title which had been previously adopted by the great body of paedo-baptists.

Were I disposed to indulge in a little vain-glorying or self applause, the New Baptist Magazine would afford me a fit opportunity of doing it. In my humble judgment, these two volumes comprise a greater number of valuable and well-written essays than are to be met with in any other work of the kind; and it was a sore mortification to me to be compelled to relinquish the editorship of it, which I was under the necessity of doing, in consequence of the panic which arose in the commercial world during the autumn of 1826.

At this fearful crisis of our country's affairs, almost all the book-sellers in the metropolis were compelled to declare their insolvency, in order to get rid of that pest of society, the duns of persons of the legal profession; and myself among the rest, in consequence of my name being found on the back of a bill of exchange, drawn by one of the sheriffs of London. But to me, the consequences were distressing in the extreme. The entire of my stock of books, &c. &c., which on a fair valuation, previous to the panic, would have realized three or four times the sum total of my debts, were sent to the hammer and sold for little more than one quarter of their real value.

I had assuredly sunk under this mental depression, [occasioned by his son's insanity,] had it not been for the kindness of a friend, a book-seller in Paternoster Row, who, seeing and pitying my unhappy situation, kindly suggested the propriety of my taking in hand some literary project, the execution of which might absorb all the powers of my mind, and at the same time mentioned the publication of a Dictionary of the Sacred Writings, as a book which was at that time wanted among the trade. He importuned me, therefore, to think seriously on the subject, digest the plan, and set my mind towards it in earnest. An invisible hand was no doubt in all this. The undertaking pleased me, for it was very congenial to my pur-

suits. The necessary preparations were made for carrying the project into effect, and I set to work without delay. The composition of the work, in which I found great pleasure, occupied my mind thirty-six months, at the expiration of which time my animal spirits had become as buoyant as they had ever before been, and thus the object for which the undertaking was contemplated was found to be realized.

The first impression consisted of two thousand copies, the sale of which, more than defrayed the expense of paper, printing, maps, and plates, &c., &c."

In addition to these performances, Mr. Jones composed and published a course of Lectures on Ecclesiastical History, in three volumes, a course of Lectures on the Apocalypse, a volume of Sermons on Primitive Christianity, the Millennial Harbinger, Memoirs of Rowland Hill, Edward Irving, and Adam Clarke, and many other distinct works, and continuations of popular historical works, at the suggestion of different booksellers.

In 1843, Mr. Jones received an unexpected favor, which afforded him great satisfaction. His name had been included in a list presented to the queen by the Secretary of the Literary Fund, and in consequence her majesty offered him "a poor brothership in the Charterhouse." The advantages were as follows:—"Each poor brother has a separate apartment, with table, chair, bed and bedding, kept in repair and clean; fifty-four bushels of coals and thirteen pounds candles yearly; room kept clean, and bed made, and fire lighted by a nurse, with such extra attendance as sickness and infirmity may render necessary; dinner in the hall when in health, at other times in his room; bread and butter daily for breakfast and supper; advice and medicine in sickness; a cloak once in two years, worn in chapel and hall; a yearly allowance of twenty-six pounds ten shillings in money, paid quarterly." Mr. Jones immediately expressed his loyalty and gratitude, in reply, but added, "In the detail which you have presented to me of the qualifications indispensable to the participation of the Charterhouse grant, there is one item which forms an insurmountable barrier to my availing myself of her majesty's intended munificence. I am not a member of the church of England, and in consequence am disqualified: I am a dissenter upon principle, as is well known to all who are conversant with my writings, whether historical or theological." The queen being informed of the facts, kindly placed in the hands of the gentleman by whom Mr. Jones had been recommended, the sum of sixty pounds, from the Royal Bounty Fund, to be paid to him in annual instalments of twenty pounds each.

Mr. Jones refers in the following terms to his last publica-

tion :—"In the year 1845, my course of Lectures on the Dissenter's Plea for his Nonconformity, were committed to the press, and met with a cordial reception from the public, especially from my friends in Scotland. I ventured on an impression of a thousand copies, one half of which, or nearly so, were disposed of in about six months. But much of its success in this instance must be attributed to the very favorable notice which was taken of it by the organs of the public press, who probably sympathized with an old fellow-laborer."

On the Lord's day, 4th of January last, he was leaving his house for the chapel, with tottering steps, when, as he was passing the threshold of his door, his cloak became entangled about his legs, and he fell on the pavement. A medical gentleman was passing at the time, who assisted in conveying him into the house, and on examination it was found that by the fall he had fractured the thigh bone, close to the hip joint. His only surviving son was at the time at Oporto. There he received from an intimate friend, the British chaplain at Oporto, an account of his father's decease, containing the following sentences :—"I saw him some days before his death, and then brought to his memory many passages of scripture which are of so consoling a nature to one on the confines of a future world, and commended him to the keeping of his God and Saviour. At this interview he was deeply affected, and evidently wished me again to see him, which I did on Wednesday, the 21st, and then again prayed for and with him, under the impression that his time would be but short; not so short, however, as it really was, for in half an hour after my quitting him, he breathed his last."

OBITUARY NOTICES OF ELDER ROOT AND DEACON SPELLMAN.

DIED, in East Granville, Mass., Sept. 12, REV. SILAS ROOT, Æt. 63. Bro. Root became a member of the Baptist Church in Granville in the year 1801, then in his 18th year, having been a subject of renewing grace some three years earlier. The vows he then made, he is believed ever to have kept. In his youth, while engaged in teaching school the evidences of his piety were marked and distinct. His prayers, his example, and his whole demeanor evinced his sincerity, and commended the religion he professed. His scholars felt it.

He was ordained to the gospel ministry and as pastor of the church to which he belonged, in 1817, in which relation he continued about twenty years. His views of evangelical truth were clear, and were prominent in all his instructions. Christ was the all in all of his hopes, and his preaching. Strong

in the faith of the divine promises, and believing that what God had promised he was able also to perform, he went steadily on, unappalled by trials and difficulties which might have discouraged one of feebler faith. Bro. Root was never a brilliant preacher, but by all who knew him he was considered as possessing a far higher title—that of one of the excellent of the earth. His preaching, however, was sound, instructive and earnest. He was an example of hospitality. The weary pilgrim ever found a cheering welcome under his roof. His liberality exceeded that of most, so that with his expenses, it was sometimes wondered how he found so much to give. His household gave proof that he knew how to have his children in subjection with all gravity. The fear of the Lord was in that house.

He rarely let an opportunity of speaking to his fellow men upon the interests of the soul, pass unimproved, and none now think that his admonitions were out of season. We all feel that a good man is fallen in our Israel.

It is remarkable that Bro. Root, for twenty years pastor of the church, and Dea. Elijah Spelman, a member from its organization, both died the same day, Sept. 12, both were buried the same day, and the funeral solemnities of both were attended conjointly at the house where together they had so long worshipped. "Lovely and pleasant in their lives, in their death they were not divided."

REVIEW.

The Life and correspondence of John Foster, Edited by J. E. Ryland: in two volumes. New York, Wiley & Putnam, 1846.

[A portion of this article has already appeared in a contemporary periodical—the Christian Watchman. The importance of one of the topics noticed may well justify the repetition, and wide circulation of the views here presented.]

The lives and achievements of our eminent men have a sacred claim on the regards of their survivors, nor have we been unmindful of what would be expected from us in reference to the honored individual whose name stands at the head of this article. The complete edition of the writings of John Foster, was some time since announced—having prefixed to it a biographical sketch of the author. For the appearance of that promised work, we have waited, but it is not yet ready, and we will delay such notice no longer.

Those who take up the volumes here reviewed, with the expectation of finding "A Life," in the ordinary acceptation of the term, will be disappointed. Mr. Ryland, the Editor, has attempted little more than to furnish a brief prefix, and still briefer connexion and conclusion to the

Letters, Journals and Diaries of Foster, which occupy almost the entire work. To the admirers of this distinguished man, this kind of autobiography will be far more acceptable than any other. We will draw from the volumes the outlines of his memoir.

JOHN FOSTER (eldest son of John and Ann Foster), was born in the parish of Halifax, near Hebden-bridge, 17th Sept. 1770. His early years seem to have had impressed on them that sequestration from the usual associations of youth, which by unduly repressing the out-pouring of his emotions, left his outward life marked by a timidity that amounted, according to his own graphic description, to "infinite shyness."

At the age of seventeen, he became a member of the Baptist Church at Hebden-bridge, and was soon afterward encouraged by his pastor, Dr. Fawcett, and other friends, to turn his attention to the Christian Ministry. Under the instruction of the worthy Doctor, in his Seminary at Brearly Hall, and subsequently for one or two years at Bristol, he prosecuted his preparatory studies. Like many others who have risen to distinction, he accomplished his scholastic exercises very slowly. An early friend has remarked,—“no one was better fitted to write on Decision of Character. It was from early life, the habitual characteristic of his mind. He formed his purposes and then proceeded to execute them nothing wavering. Neither wind nor weather, night nor day, offered any effectual obstacles; he accomplished his purposes.”

It is obvious that one of the things he aimed at, with unyielding tenacity of purpose was *originality*. Not the cheap and poor attempts at appearing to be original, by recasting the thoughts of others in a somewhat altered mould; but the higher and worthier aim of originating new thoughts and new combinations of ideas, which constantly strike the mind with the agreeable sense of their freshness and power. Still one cannot but question whether this passion for originality were not carried by him to an injurious extreme. It pervaded his preaching and his prayers, even from the beginning of his career: and in some of the letters here given to the public, it will be painfully manifest, how much this yearning for originality, cost him in all his efforts at authorship.

Almost of course, his attempts as a pastor were mortifying failures; and after repeated trials, he seems to have abandoned all hope of success in this direction. His chief accomplishments have been secured with the pen. On a few books which he wrote and published, viz: The Essays: The evils of popular Ignorance—The Missionary Discourse, and an Introduction to Doddridge's Rise and Progress of Religion in the Soul; he undoubtedly expended much mental toil: and for a long series of years he was one of the principal contributors of the *Eclectic Review*. For fifteen years,—1806 to 1820 inclusive, he was a regular and frequent contributor; as subsequently till within two or three years of his death, he occasionally wrote for its pages. A list of works reviewed by him,

amounting to nearly two hundred in all, is appended to the volumes we are noticing; and the ability with which the articles are prepared, as well as the wide compass of topics embraced will excite the wonder of the reader. Mr. Foster died at Stapleton, near Bristol, October, 1843.

This collection of letters will sustain and perhaps raise the reputation of John Foster. We see in it every where the strong common sense, vigor conception, acuteness in distinguishing the real from the ostensible motives of human action, and the remarkable insight into character which mark all his other works. He was the anatomist rather than the physiologist of the human soul. He was a metaphysician also, but one who delighted rather to develop truth in the concrete than in the abstract. He ever seemed more disposed to lay open to light the foibles of our nature than to discourse upon its original faculties, and their relations to the great field of truth. He seems to have been mainly conversant with the evil of the heart, and its practical remedy, and not to have trod, with conscious freedom and a light and springing step the region of pure spiritual contemplation, into which revelation sends its light in transient and fitful flashes. His skill in the morbid anatomy of the human soul was unsurpassed. He winds himself into all the sinuosities of character, and brings to light weaknesses that makes us ashamed of our race while we read. We start at seeing our own secret, sinful thoughts laid bare with unmerciful distinctness, and all their deformities increased by the terrible exactness of his delineations. Their hideous outlines are daguerreotyped before us, and such is the power of the picture that we cannot look away from it if we would.

Perhaps none of his works have produced more effect in this country at least, than his Essays. They have been widely read, and their influence has doubtless been mainly good. But we have sometimes feared that they have tended in some instances to increase the headlong recklessness of the young mind, and to cause it to mistake obstinacy and doggedness for decision, and to be more solicitous to secure a desired end, than to deserve the favor of God by the use of those means only that are strictly right. We should always remember that it is often nobler and harder to suffer the will of God than to do it.

We are pained however, to find that Mr. Foster confesses himself unable fully to reconcile in his own mind the future punishment of the wicked with the benevolence of God. Though not openly stating his positive convictions, he avows himself "not convinced" of the truth of the orthodox doctrine.

Of John Foster we would always speak with the highest respect, but his opinions are to be tried by the word of God. In matters of religious faith, we as Baptists, can call no man master. The authority of genius, and rank, and learning, shrink into nothing before the authority of the words of the Most High. Foster has given us in this matter one more *instance of the consequences to a theologian of affecting to consider*

himself *responsible for the moral and intellectual character of the Almighty.*

It may seem presumptuous to make this statement, but let us look at the method of reasoning which led him to these results. Here we would premise that we see in this memoir, as in that of Hall, traces of the influence of Dr. Priestly. In the early part of his ministry, Foster avowed in a letter to a friend, that he had discarded the doctrine of future punishment, could express no opinion on the peculiarities of Calvinism, and was inclined to Arianism. All these [opinions] except the first were changed on maturer thought, and he confesses that in respect to this, he had "perhaps been too content to let an opinion (or impression) admitted in early life, dispense with protracted inquiry, and various reading."

He admits that the almost "universal judgment of divines," in favor of the doctrine, is "a weighty consideration." "The language of Scripture," he continues, "is formidably strong; so strong that it must be an argument of extreme cogency that would authorize a limited interpretation." "I should have little to say in the way of criticism," &c. "It is the moral argument, as it may be deemed, that presses irresistibly on my mind."

These extracts show conclusively how the matter lay in his mind. He felt the "extreme cogency" of the scripture argument, but still denied its force, because he could not reconcile it with the goodness of God. In short, he was unwilling to rest the moral excellence of the God of the Bible upon its plain and obvious teachings. To all this we have one answer. Of what is to take place beyond the grave, we have, aside from revelation, *no positive knowledge whatever.* Either we have a revelation or we have not. If we have not, we have no right to make any *positive* statements for or against the doctrine in question, for we must, from the nature of the case, be entirely destitute of positive knowledge of the mode of our future existence. We can only say with the dying Socrates, that we do not *know* whether death will be a change for the better or for the worse. If we have a revelation, then its teachings must from the nature of the case, be paramount, for they are *positive* knowledge; and no antecedent probability, however strong, can invalidate positive knowledge, or proved facts. Now if the analogical argument against the doctrine in question were the strongest possible, it could not weaken in the slightest degree the teachings of the Bible. Foster evidently felt that the doctrine is taught in the Scriptures, and he admitted most fully that they are the word of God. We then find him by his own admissions in this predicament, viz., balancing in his own mind a probability against a certainty, a theory against a fact, and giving his recorded "opinion or impression," that the probability is better evidence than a certainty, that when a theory and a fact come in collision, the fact is to be rejected, and the theory retained.

We are here reminded of an anecdote told of the mathematician, Euler; he had been engaged in some analytical investigations upon the diffusion of heat, and had arrived at the conclusion that it increased in intensity as we recede from the earth's surface; having been told of some very accurate experiments which proved the contrary, he replied, with great cool-

ness, "It is better to trust to the algebraic calculus than to our own judgment." Mr. Foster seems to have placed himself in the same relative position with Euler, and trusted to his "moral argument," regardless of the positive facts of Scripture, as firmly as did the analyst to his calculus when controverted by the observed facts of heat.

The methods of natural philosophy and of theology are or ought to be the same. The Scriptures are the ultimate facts of theological science. When the Bible speaks we have nothing to do with mere *a priori* reasoning. There are, we know, a class of men who effect to be the philosophers of theology—men who by some unexplained process have come to be able to judge beforehand what a revelation from God ought to be. We generally find such men to be in reality regardless of the very first elements of a true philosophical method. The doctrine of the Trinity is denied, because men cannot see *how it can be*, and they hence conclude that there must have been some mistake—or with Dr. Priestly, that John must have been in his dotage when he wrote the first chapters of his gospel. But let us look for a moment at this "moral argument," which is to set aside the teaching of the Bible. This is simply an ingenious modification of the common argument of Universalists; abridged slightly, it stands thus: "God is infinitely benevolent, and infinitely powerful. Therefore he cannot have brought beings from non-existence in being, to be miserable hereafter." When we read this argument we involuntarily called to mind that when a very small boy we had heard that argument stated by a loathsome, blasphemous drunkard, in a grog shop. We regret to meet it in such respectable company. Now this argument, if it prove any thing, proves too much. The statement with reference to God is unlimited; standing as it does, no matter how small the amount of misery may be, which is suffered by any creature of this God infinite in wisdom and power, his benevolence must be vitiated. The nature of the argument is not affected by the greater or less severity or duration of the misery inflicted.

It is a *fact* that God *has* permitted sin and consequent misery in beings whom he has called from non-existence into being. If this argument be sound, the Almighty has already forfeited his character for infinite benevolence, and is no longer worthy of our entire adoration. We have simply a reproduction of the vexed question of the responsibility of God in reference to the origin of evil—a question which no man of good sense will attempt to speculate upon or explain. The simple fact that sin and misery exist in the world in connection, is a standing refutation of all objections of this kind. Men in the present state are punished for their sins at each particular stage of their being; and we may without presumption, suppose that the same law will govern in the future; indeed it seems to be involved in the fact that we shall retain our personal identity. Mr. Foster, and every body else believes that men suffer justly, for

the amount of vicious inclination existing at any period of our present life; if it be just in God to cause us to suffer in our very natures for sin committed here, during our mortal life, will it not be equally just that we suffer in the same way for an indefinitely longer time? Wicked men and devils suffer the displeasure of God for the strength of their present rebellious wills. It is because they continue to sin, that they continue to be punished. It is useless to object that all the subsequent punishment was involved in the consequences of the first vicious act, and that consequently God punishes men for that only; for by so doing we again impeach God's justice, for permitting the same results on a small scale in this life, and the objection is destroyed. If this objection be valid, we should no longer arraign the murderer for his murder, but give him a mild, parental expostulation, for the first malicious attempt that he made to injure his little brother or sister.

Much of the bad reasoning on this subject has arisen from a misapprehension of the meaning of the term *law*. Many persons speak of the laws of God as they do of the statutes of the State, as a code existing independently of himself, and to which he is amenable. A law of God is simply the mode of the Divine Mind's operation. The laws of God are his character, the unchangeable essence of his being. The laws of the human mind are also the necessary modes of its operation under the constitution which God has given us. We have been so created, that both our happiness and misery result from the operation of the same powers of the soul. Holiness is the natural mode of their action, sin the unnatural. The one necessarily produces happiness, the other wo. That we shall exist and act one of these modes is involved in the terrible gift of freedom. The happiness of the holy is the offspring of the exercise of the same faculties that cause the misery of the lost. The one loves God, and this is the joy of his heaven, the other hates God, and this is the bitterest wo of his hell. This hate is voluntary, and though conscious that it is the source of his misery, yet he delights to indulge it. There is a startling truth in a passage of Dante, representing a group of evil spirits *hastening voluntarily to their doom*:

"Heaven's justice doth so goad them on,
That fear is changed into desire."

Again the reward of the holy is involved in the same law that consigns the wicked to their own choice. By the reversal of that sentence which separates the righteous from the wicked, heaven would be no longer a resting place for the scarred and wayworn pilgrim. The powers of evil would again be set in array against him, all his temptations would be again to be met, and his soul vexed with the filthy conversation of the wicked; and God's justice and mercy so far from being reconciled, would become a by-word and a hissing and a shaking of the head to all the hosts of hell. Heaven is described as a place "where the wicked cease

from troubling." The 'exceeding great reward' of the holy soul is the very holiness of God, the contemplation of which make the misery of the sinful. Were God so changed that unholy men could be happy in his converse, his whole essence would be changed, and holy souls would be made miserable for the reward of their fidelity. But though the attribute of holiness should be stricken from the crown of Jehovah's excellency, it would not extract a single ingredient from the terrible cup of the sinner's trembling. Though God should cease to be holy, man so long as he exists, cannot cease to be himself. His own spirit is his "heritage of wo," the vulture that gnaws at his vitals is his own undying conscience, his misery is a part of his own living soul.

We are sometimes asked to point out the place of future retribution. We answer that it may be any where in the universe of God, where exists a sinner at war with God, undergoing the terrible collision of an unholy will and a living conscience. For such an one, earth has no joy, heaven no rest; the lyres of angels would "grate harsh thunder" upon his ear; the waters of the crystal river that flows out of the eternal throne, would have no sweetness; the fruits of the tree of life would turn to ashes and bitterness.

Though the loss of God's holiness cannot effect the doom of the sinner, it would blot out forever the promised reward of the righteous, for this is their glory, their joy. It would rend those robes made white in the blood of the Lamb. It would change the song of those who cry, Holy, Holy, Holy is the Lord God of Hosts, into the wailings of unutterable despair. It would snatch the jewels that sparkle in the martyr's crown, and fiends would taunt him with the exclamation, "You have died in vain!" The light of God's holiness extinct, and blackness of darkness would enshroud the universe, and chaos would roar around the disordered elements of an ungoverned world.

We may not know much of the secrets of the dread prison house of the lost; we may not inquire too curiously into the counsels of the Most High, but notwithstanding this, there is, to our own mind at least, a "moral argument," strong enough to warn the wicked of impending wo. To the force of this, all pagan literature is a testimony. Immortality being given, and the future condition of a wicked man seems not difficult to imagine. But laying this aside, we would bow with reverent humility before the teachings of the word of God. Who art thou, O man, that repliest against God? We would join in the sublime ascription of the Psalmist,—Unto thee, O Lord, belongeth mercy, for thou renderest to every man according to his work.

We would notice in this connexion, one or two other sentiments of Foster which occur in this correspondence, particularly his views on Missions and Missionary appeals—contained in a long letter to Rev. John Harris, on occasion of receiving his prize dissertation on the great

Commission. But such is the length of this article already, that we must defer our intended remarks to a future occasion. The conviction has again and again forced itself on our minds, in noting some of the erratic and wayward departures of our most distinguished and honored men, from the simplicity of gospel truth and order, how carefully divine providence has guarded us against the tendencies to man-worship. As poor, despised, plebeian Baptists, how natural would be the tendency to glory in men, when some of the most distinguished are found in advocacy of our peculiar views. But our Milton and Robinson have been charged, we fear too justly, with Arianism: Bunyan and Hall have advocated mixed communion, and John Foster must now be put in the list of erring brethren, for his departure from the plain teaching of Christ and his apostles on the subject of future punishment. Our wisdom, our duty, and our choice, in all such cases should be to "cease from man, for whereof is he to be accounted of?" To the law and to the testimony. If they speak not according to this word, if they or an angel come to us bringing any other doctrine than that of the Scriptures, the divine mandate is to us imperative—receive them not, nor bid them God speed.

MONTHLY RECORD.

APOLOGETICAL.—We regret that the insertion [in the August No.] of extracts of the letter of one of our associates, "not designed for the public eye" as we then stated, should have put the writer, and perhaps the Memorial too, in a false position. On the resident Editor alone, this blame must rest; as whatever opinions may be entertained on any point of public interest, if they are not designedly published, they seem scarcely a legitimate matter of criticism or comment. For this reason, we have declined to insert from a respected correspondent, his animadversions on the unfortunately published private letter of our associate. Simple, even-handed justice to this correspondent, and to the cause of peace which he earnestly advocates, seems to demand of us, however, the insertion of a few sentences, divested as far as possible of all personal bearing:

"However great may be the *real* necessity for war, it is greatly increased by the clamor raised in its favor, and the apologies which are raised in its behalf. There can be no doubt that the war spirit is *as high* as it ought to be, and that the war will be carried *as far* as right and justice (!) require; and there is therefore, at present certainly, no call on the benevolent and the good to advocate it. There is serious danger, on the other hand, that it will be carried *too far*. We have great cause for congratulation that we have not rushed into a war with England. Under such a state of things the influence of every good man is needed in *striving* for 'the things that make for peace,' and therefore such expres-

sions as 'I see no way but to prosecute the war with Mexico,' will be caught by the advocates of war, and reiterated with the greatest warmth and interest, while the one which precedes it, 'war is a calamity ever to be deplored, and my daily prayer is, that God would bring about peace'—standing overshadowed as it does in its strange juxtaposition, will be virtually passed unnoticed, and consequently disregarded."

We will only add on this subject, that from all we know of the opinions of our associate on this momentous subject, he would deplore any such use of his private opinions as would weaken the hands of the advocates of peace, or give one particle of impulse or justification to those whose senseless clamor for war, is deprecated by our correspondent. Having said thus much, to put all parties right in their relation to each other, we sincerely hope that by common consent, the mistake of ours may be generously overlooked.

THE MEETINGS OF ASSOCIATIONS, the present year in the different parts of the country, seem to have indicated very meagre additions to the churches. We feel quite sure from what we have seen, that the aggregate in New England and New York will show a nett loss of some hundreds or even thousands for the last year. This state of things ought to produce earnest searchings of heart, and great humiliation before God.

We have examined the returns from five Baptist Associations in England and Wales, the present year, which evince a somewhat more encouraging condition. The five average about 40 churches each, say 200 in all, and the additions by baptism were about 1,000 for the last year, which would give an average of five to each church. The nett gain to the whole of them is less than 300 for the year, while the total of communicants in all these churches is over 20,000. At this rate of progress, how long before the earth will be full of the knowledge of the Lord?

THE EVANGELICAL ALLIANCE, a Convention of Christians and Christian ministers from Great Britain, France, Germany, and the United States, have been in session for two weeks in London, the latter part of August. Their object,—to endeavor to form a more perfect union among all those who hold the Head, and the more important principles of Christian doctrine,—seems to have been measurably successful. No less than sixty individuals from six or eight different religious denominations were present from the United States. We will give a fuller account of their proceedings in a future number.

ENGLISH BAPTIST BUILDING FUND.—The attention of the benevolent and enterprising friends of feeble churches in and about London, seems to have been turned to consider the feasibility of arranging their plans for the aid, by a loan without interest, of such sums as are requisite in each case,

for the erection of chapels, on personal security, and with the requisition of a certain portion to be repaid annually, till the whole principal is returned. The plan is beautiful and promising in *theory*: whether its practical operation will not grievously disappoint its generous promoters remains to be tested. It may operate more regularly and successfully in England than it would here; but we are confident that the migrating disposition of our people, especially those connected with the churches most requiring this kind of aid, would greatly embarrass the practical working of any such system.

Still we should not be averse to see some plan of this kind set on foot even here. Any thing which would prevent the insane and suicidal measure of a wide and general solicitation for aid to hundreds of chapels *built and in debt, or needing to be built*, in all parts of the country, should be regarded with favor. On a kindred topic, the following remarks from our neighbor, the Recorder, are worthy of regard:

"Cheap Church Edifices.—We have always maintained, though we confess without making many converts, that durable and handsome houses of worship could be built for less sums than are bestowed on many which are neither the one nor the other. If a plan and estimates are formed by a *competent* architect—and then that plan is adhered to, you are sure, in nine cases out of ten, of a durable and handsome edifice, even though your means were small. It is easier and cheaper to build a house which will be comely and attractive for ages, than one which will be a loathing to the next generation, and which that generation will demolish.

*"As a proof of the correctness of our views, we quote from the Christian Witness of last week, a few sentences descriptive of an Episcopal Mission Church, which was consecrated a short time since in the city of Providence:—*This church has been erected by contributions, and is to be a *free* church. It is a very neat, well finished edifice, built in a plain Gothic style of architecture. It has sittings for about three hundred, and cost, exclusive of the lot, *eighteen hundred dollars*. This is, without exception, the cheapest church we have ever seen. It has upwards of fifty pews, very conveniently constructed—lancet windows of enamelled glass, with stained borders.

"The whole structure is substantially built, and does much credit to the builders. When a Gothic church, sufficiently large to accommodate a congregation of three hundred persons, can be erected for two thousand dollars, there is no excuse, whatever, for having young and feeble parishes burdened with a heavy debt."

FROM OUR ASSOCIATE.

Rock Spring, Illinois, August 20th, 1846.

My Dear Brother Babcock,—I had no expectation or intention that my crude and hastily written letter of the 27th June, should find a place in the Memorial.

The first meeting after reaching my domicile in May, was the Edwardsville Association. This body, which originated by the union of three churches and sixty-seven members in 1830, continued increasing in numbers and efficiency until it could count up thirteen churches, fifteen

ordained ministers, and nearly seven hundred members. Half of the ministers, however, were connected with the college, or engaged in agency or other business that prevented them from performing pastoral duties.

The Association was at its zenith in 1839, since which it has lost members in each successive year. Formerly it took the lead of any association in the State, and struck the key-note and made the most liberal contributions in all our benevolent operations. Two churches have been dismissed, and are attached to neighboring associations, several from removals, deaths and defections have become extinct. These were small bodies of from ten to thirty members, that might have lived could they have had timely ministerial supplies. The crash of business and trade from 1838 to 1841, which was most severely felt within the bounds of this association, caused the removal of many members, and the inability of others to meet the expenses of the churches, are among the causes of this decline. Our currency, which was insolvent bank paper, entirely disappeared, and the consequences are manifest in extinct and dying churches, diminished members, and deficiency in pastoral labors. The returns at the late session of the association, place on the minutes nine churches, nine ordained ministers, and three hundred and eighty-six members, with ten baptisms, and these were in one church which had enjoyed a revival.

Of the ministers one is superannuated and cannot preach any, one is engaged in business abroad, two are occupied with the college duties, one had just returned from an absence of five years, one officiates in churches in a neighboring association, one was ordained at the meeting, and will supply one of the churches, and the remainder have officiated as pastors in the churches.

The meeting was harmonious, and spirited; measures were adopted looking towards the resuscitation of the churches. The presence and preaching of the Rev. S. C. James, from New York, who has removed his family to this field, was encouraging, and he found a hearty western reception from the brethren, and an invitation from two churches to become their pastor. They must be aided from the Home Mission Society, or they will not be able to sustain him. He had the misfortune to lose all his furniture, bedding, clothing, and books by the sinking of the steamboat on the Ohio.

My next tour was to a missionary meeting in Perry county, of which, mention was made in my last. Important measures were adopted looking towards a general organization in this part of the State for missions and collateral objects,—not as independent, but as an efficient auxiliary or co-operating branch of the general association. The general character and habits of the baptists and the people in southern Illinois are similar to what you have seen in middle Tennessee—plain, hearty, go-ahead sort of folks, who, according to their means and circumstances, do as much for religious purposes as any class of people. But they like to do it in their own way. There is very little money in circulation in the southern part of the State, and the people not wealthy; they cannot promise a minister much cash towards a salary, but they will cheerfully and bountifully supply him with provisions,—and clothing too, provided he will consent to appear in the coarse garb of the country, which is quite fashionable here.

My next special appointment was to attend the ordination of *Gustavus Brown*, a colored preacher in the African Baptist church, in St. Louis. As I purpose shortly to furnish an article giving a sketch of the origin, progress and present condition of this church, I will pass over any remarks at this time.

The commencement of Shurtleff College and the collateral meetings at Upper Alton, were held July 21st, 22nd, and 23rd. A much larger number of ministers and other brethren came as visitors than has been customary. All seemed interested and delighted. Brethren from various counties of the State were there, and all declared the interest of the College was rising, and pledged themselves to give it their influence and services.

No class graduated, but a good list of students entered the senior year, and passed an excellent examination. Direct efforts are in progress to provide the means and fill a professor's chair now vacant.

The whole number of students on the recent catalogue are fifty-seven. The course of studies in the College proper, nearly the same as that of Brown University. Rev. S. S. Parr, of Quincy, made the Literary Address to the Philomathean Society. His theme was "*The cultivation of Western Intellect*," and he made a brilliant discourse highly seasoned with attic salt.

It fell to my lot in the afternoon of the 23rd, to address the *Literary and Historical Society of Illinois*, that held its anniversary at the same time and place, of the College and other public exhibition. My theme was "*The Materials of Western History*."

The Missionary Board of the General Association of Illinois, met at the same time and place, and transacted business. We had the company of our highly respected friend, the Rev. B. M. Hill, the Home Mission Secretary, and did not let him off without a pleasant and exhilarating speech to the College public, which was extempore and produced a happy effect.

Amongst other doings, was the customary business of the Board of Trustees of the College. Quite unexpected on my part, I found a document prepared by some of the members to relieve the Board of the responsibility of certain claims made by a gentleman whom I need not name for the Honorary title of D.D. As you have heard me often assert, and give the particulars, I found the Trustees ready to say the same thing on their book of records, that *no such honorary degree was ever conferred, in any proper collegiate sense*.

The facts are these, as the document sets forth;—that on July 7th, 1841, a vote did pass but which was not put on the book of the records, to confer the honorary degree of D.D. on G. B. Perry, and other gentlemen—that the 27th of the same month, at a full Board, it was revoked, and the agreement was that nothing done should go on the book of records—that in the intermediate time G. B. P. had corresponded with a friend and stated that the College had conferred a D.D. on him, and urged and entreated that some record be made to show that such a vote did pass to save him from the imputations of giving an incorrect statement to his friend. A majority of the trustees present at a meeting sometime after, did resolve to state on the record the fact of the first vote, and of its being rescinded the next meeting. The vote was recorded at the suggestion of the individual interested, *but not the rescinding vote*. This is only the substance of the document alluded to; and the result is a solemn declaration that they had never conferred the honorary title of D.D. on G. B. P. or any other person, and justified the course of the President and Faculty for withholding diplomatic evidence of this claim. Nothing ever published on this subject, purporting to be a certificate or any thing else has met the sanction of the Trustees. Thus endeth the chapter on D.D.s.

Last Sabbath, I assisted in the ordination of two promising young brethren for the ministry, at the meeting of Silver Creek church, fourteen

miles from my residence. Their names are *D. L. Phillips*, and *James F. Stillwell*. This makes four ministers whom I have assisted in ordaining since my return, and each passed a thorough and protracted examination.

Yours, &c.

J. M. P.

MISCELLANEOUS.

LINES, BY HENRY WARE.

WRITTEN MARCH 29, 1836.

On reading the following lines of the Rev. Henry Ware, the writer was struck, not only with their beauty and truthfulness, but also with their theological defect, in that greatest "omission," the omission to acknowledge the efficacy of the atonement. So sensible was he, in view of this portraiture of character, of the importance of this doctrine of the Bible, that he could not withhold the annexed reply.

It is not what my hands have done,
That weighs my spirit down,
That casts a shadow o'er the sun,
And over earth a frown;
It is not any heinous guilt,
Or vice by men abhorr'd,
For fair the fame that I have built,
A fair life's just reward;
And men would wonder if they knew
How sad I feel, with sins so few.

Alas! they only see in part,
When thus they judge the whole;
They cannot look upon the heart,
They cannot read the soul:
But I survey myself within,
And mournfully I feel
How deep the principle of sin
Its roots may there conceal,
And spread its poison through the frame,
Without a deed that men can blame.

They judge by actions which they see
Brought out before the sun;
But conscience brings reproach to me,
For what I've left undone,—
For opportunities of good
In folly thrown away,
For hours misspent in solitude,
Forgetfulness to pray,—
And thousand more omitted things,
Whose memory fills my breast with stings.

And therefore is my heart oppressed
 With thoughtfulness and gloom;
 Nor can I hope for perfect rest,
 Till I escape this doom.
 Help me, thou Merciful and Just,
 This fearful doom to fly;
 Thou art my strength, my hope, my trust;
 Oh help me, lest I die!
 And let my full obedience prove
 The perfect power of faith and love.

REPLY.

And could my best obedience give
 The peace for which I sigh?
 Could thus my burdened spirit live
 In perfect liberty?
 Alas! the rest that I would feel,
 I vainly seek within:
 A power sufficient first must heal,
 And take away my sin,
 I long to lose this load of wo,
 Yet, trembling, know not where to go.
 Can any righteousness of mine,
 Though fair in every part,
 Create, before the face, Divine,
 True holiness of heart?
 Can efforts, struggles, day by day,
 With honest purpose made,
 Avail to wash my guilt away,
 Or gild sin's saddening shade?
 Ah no! when I this work have tried,
 Its stings within my breast abide.
 O! wretched captive that I am!
 Yet let me not despair;
 Behold the sin-atonement Lamb!
 My soul, thy Saviour there!
 His blood is to my spirit balm;
 His wounds procure me peace;
 I feel the heaven inspiring calm,
 And all my sorrows cease.
 No more I seek my soul to dress,
 But in His perfect righteousness.
 And therefore does my heart rejoice,
 With joy unfelt before;
 I listen to His pardoning voice,
 And grieve and sigh no more.
 I thank my God, that what the law
 Cannot perform, is done,
 When I, by faith, divinely draw
 Near his beloved Son.
 And now, when sins my spirit dim,
 I seek acceptance, peace, through Him.

S. P. HILL.

Baltimore, July, 1846.

SWEATING "DROPS OF BLOOD."

The truth of the following account is well authenticated: Some years since, a gentleman who lived in a considerable town in the North of England, was in the last stage of consumption before he became aware of his danger; finding, however, his strength rapidly declining, he expressed, for the first time, to the physician who attended him, an apprehension of his real state. The physician too abruptly replied, Sir, you cannot survive many hours. This had such an effect upon the poor patient, who was little prepared, either for such a denunciation or for the awful event which was soon to follow, that he suddenly rose upon his feet in the bed, and sunk down again as suddenly, exhausted by the effort. The physician, on observing his face, thought that he perceived an appearance on the forehead very different from common perspiration, and upon applying a napkin, to his astonishment found it was stained with blood, which had been forced from the extremities of the vessels, and even through the skin, by the agony and exertion of the unhappy sufferer.

Perhaps this is the only instance that has ever occurred of such a phenomenon, excepting *one*, which will instantly occur to the christian reader.

THE MILLENNIUM OF INFIDELS.

The French revolution, in the eyes of many of the enemies of Christianity, was to be the regeneration, not only of France, but of the world. Self-love, and all unsocial passions, were to be annihilated; public good was to be all in all; and human life was to be extended to any indefinite period—almost to immortality. This phrenetic expectation may have been permitted by divine providence, that its signal disappointment may add a lustre so the real Millennium, for which Christians are authorized to look.

MUTUAL CHARITY.

The following sentiment is worthy of its author. "Persons of an Armenian way of thinking, are very apt to consider all Calvinistic doctrines of an antinomian tendency; and on the contrary, the Calvinist too frequently reproaches the Arminian for being of a legal spirit, and for denying the free and unmerited salvation of men by Jesus Christ.—*Neither party should be pressed with consequences which they themselves disavow.*"—Milner's History of the church of Christ, Vol. IV. Part 1, p. 107.

Rules laid down by St. Augustine for Conducting a Controversy. "If in the heat of the dispute an injurious word may have escaped my opponent, I am willing to think it arose from the necessity of supporting his opinions, rather than from the design of offending me. Perhaps he had a kind intention, designing to undeceive me. In that case, I am obliged to him for his good will, though I am under a necessity of disapproving his sentiments."—When I answer any person in speaking or writing, though provoked by contumelious language, so far as the Lord enables me, I bridle myself, and restrain the spurs of vain indignation. I consult for the hearer or reader, and thus endeavor not to be superior to another in railing, but to be more salutary by convicting him of his error."

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Historical and Biographical.

CLEMENT OF ROME AND HIS TIMES.

BY REV. J. N. BROWN, OF VA.

It has been justly observed, that the Christian Church can boast an inspired history of its organization and developement. Its embodiment as a divine institution is exhibited in the New Testament. In Jerusalem, the Holy City, was gathered the first regular congregation of Christians, the Mother and Model Church. Luke's Ecclesiastical History, styled the Acts of the Apostles, records the names of about forty more, planted by the Apostles, according to the commission of Christ. The Epistles, and the Apocalypse, swell the number of churches to about sixty; besides the vast number referred to in the various Roman provinces, as Cilicia, Galatia, Cappadocia, Pontus, Bithynia, and others, where no individual city or church is named. Such was the steady progress of the gospel through the entire Apostolic Age—an age so finely symbolized in the Apocalypse by “a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer.”

Doubtless the inspired Ecclesiastical History of Luke is to be regarded, in its general features, as a Divine specimen of what Church History ought to be. In relation to its object and manner of execution, what could make it more perfect? If incomplete in relation to its subject, it herein conforms to the manner of all the scriptural histories, whose materials are not accumulated for the sake of symmetrical completeness, but selected with a view to spirit and effect. The last sixteen chapters of the Acts, for example, abandoning entirely the story of the other Apostles, are occupied exclusively with that of St. Paul. Even of this, many details, noticed in his Epistles, are altogether omitted, or glanced at by the way, and it ends abruptly with his first imprisonment of two years at Rome, A. D. 63. How much, then, of the actual History of the Church in the Apostolic Age, is left unrecorded! Complete, ample, bright and indelible, it shines not on earth, but in

the registers of Heaven; reserved for the study of the world to come, where "that which is in part shall be done away." Now this selection of facts, and this omission, in the first age of the Church, was made by Divine Wisdom. Why then should we be offended, if we find much wanting to the complete history of the Church in subsequent ages? We should not be. We have only to lament that in after ages the selection and the omission were not regulated by a regard to the principles of the inspired model—that much is omitted which should have been selected, much selected that should have been omitted, and the whole more or less disclosed by the errors of the particular age and the particular author. If it be said, much of this imperfection is inseparable from the condition of human nature, unassisted from above, it will be readily granted. But then this fact fixes a wide gulf between the authority of the *inspired* and the *uninspired* historian; for example, between St. Luke and Eusebius. In reading the first, we are divinely instructed, both as to facts and principles; in reading the last, we are called to exercise our judgment continually and cautiously, both on the authenticity of his facts and the soundness of his principles. St. Luke, it is to be remembered also, wrote as a contemporary and eyewitness of the events of his age; Eusebius, his first uninspired continuator, at the distance of nearly three centuries, from such materials as he could find, dimly scattered along the track of ages, like beacon fires on the mountain tops (to use his own comparison), guiding his steps over a darkened waste. But if it be human to err, in such circumstances; we have a right to demand that the historian's errors be limited to facts; and that there be a constant and sacred respect maintained for principles, established in the very constitution of the Church by inspired authority. Yet this is far from being always the case. Happily, we are sometimes enabled, by comparing contemporaneous writings yet extant, to supply these defects and correct these errors of later uninspired historians. A striking example of this is furnished by the extant Epistle of Clement of Rome, written near the close of the first century.

St. Paul, in his Epistle to the Philippians, A. D. 62, speaks of several "fellow-laborers, whose names are in the book of life." The only name he mentions, as particularly distinguished by this high honor, is that of Clement. Now all antiquity affirms that this Clement, the friend of St. Paul, is the same as he who was afterwards the Bishop of Rome, and author of the Epistle to the Corinthians, yet extant under his name. Nor does there appear any sufficient reason for doubting this ancient opinion. For although St. Paul speaks of him as then at Philippi, it does not follow that he was not sent there from the Church of

Rome. Indeed, the language of the Apostle seems to imply that Clement was at Philippi as a stranger on some urgent business ; for he requests that special aid may be afforded him in his business, on account of his eminent past services and excellent character.

The age of Clement, at this time, it is not possible to fix with certainty. Yet, as it is not easy to conceive that he could have won so high a character in early youth, we may surmise that Clement was then in mature manhood. and that he was born as early as A. D. 22. If this be correct, it will follow that he was near eighty years old at his death, in the third year of Trajan, A. D. 101. The date of his conversion to Christianity must be equally a matter of conjecture, as well as the particular place, persons, and means. The account of these things given by the author of the Clementine, cannot be received as authentic ; being written, according to Mosheim, as late as the third century. Yet we are inclined to introduce the story here, as illustrative at least of the mental struggles of the times. "It is but a picture," says Neander, "but it is a picture drawn from the life." Clement, (who, according to this story, is of a noble Roman family,) gives the following account of himself: "From the earliest days of my youth, doubts like the following, which have come into my mind I know not how, have constantly exercised my thoughts. After death, shall I exist no longer, and will no one ever remember me? Does infinite time thus drown all human affairs in oblivion? Then will it be as if I had never been born? When was the world created, and what was before the world was? If it has existed from eternity, it will last to all eternity: if it had a beginning, it must have an end. And what will again exist after the world, unless it be a death-like stillness? Or, perhaps something will then exist, which now it is impossible to conceive. Whilst I, continues he, incessantly bore about with me thoughts like these, I know not whence. I was constantly tormented, so that I grew pale and wasted away ; and what was most dreadful of all, when I endeavored to free myself from this anxiety as being useless, these sufferings only awoke again in my heart with stronger violence, and inflicted on me more severe vexation. I knew not that in these tormenting thoughts I had a good companion, who was leading me to eternal life, as I afterwards found by experience, and I thank God who rules all things, for this ; because by these thoughts, which at first so tortured me, I was obliged to search into the nature of things, and thus to find out the truth. And when this had taken place, I pitied as wretched creatures the very men whom at first in my ignorance, I was in danger of considering happy. As I found myself harassed with these thoughts from

my very childhood, I visited the schools of the philosophers, in order that I might have something certain to repose upon, and I saw there nothing but building up and pulling down of systems, strife and contradiction; and sometimes, for instance, the doctrine that the soul is immortal gained the victory; sometimes the notion that it is mortal; when the first carried the day I was glad; if the latter triumphed, I was again cast down. Thus was I driven backwards and forwards by different arguments, and I was obliged to suppose that things appear not as they really are, but as they are represented from this side or from that. I was hence seized with greater dizziness, and I sighed from the bottom of my heart." Clement at length determined, as he could attain by reason to no sure and certain persuasion, to seek the solution of his doubts in another method, and for this purpose to journey into Egypt, the land of mystery, and search there for some magician who could call a spirit for him from the dead. The appearance of a ghost, would, he conceived, give him ocular demonstration of the immortality of the soul, and then once firmly persuaded by the evidence of his own eyes of this truth, no argument should afterwards be able to make him waver. The representations of a philosopher of a calmer sort, however, succeeded in dissuading him from seeking truth by the use of forbidden arts, after which he could never hope for peace of conscience. In this state of mind, doubting, wavering, inquiring, tormented and deeply agitated, he for the first time hears the preaching of the gospel, supported by miracles, and by the operations of the Spirit, and in the fullness of its evidence and of its benefits he finds the longed-for rest of his soul. Whatever of general truth there may be in this story, it must still be borne in mind that its authority is apocryphal, and does not therefore settle the questions touching his conversion, or even his parentage and place of birth. Some moderns, judging from the language and style of his Epistle to the Corinthians, have inferred that he was by birth a Greek. But this inference is quite uncertain, since the Greek tongue in his time was so widely diffused, and even if by birth a citizen of Rome, he would be likely to use the Greek language, in writing on religious subjects, and especially to a church in Greece. That he had visited Greece, and that he was personally acquainted with the church in Corinth, may however be safely inferred from the Epistle itself. It is not impossible that he first formed his acquaintance with St. Paul during a visit to that city, about the time the church was planted, A. D. 52. To what extent, and how long, he was the "fellow-laborer" of the great Apostle, we have no definite knowledge; but probably only during his first residence in Greece, unless we suppose his labors in Rome during the

Apostle's first imprisonment there to be included. His active life as a Christian minister, first as an Evangelist and then as a Pastor, must have embraced the successive reigns of ten Roman Emperors, from the feeble Claudius to the mighty Trajan, a period of about fifty years, most of it troubled and tempestuous to the Empire, and teeming with events never to be forgotten in the history of the Church. It opens with St. Paul's first missionary journey to Europe, and ends with the death of the last surviving Apostle, the venerable St. John, at Ephesus, breathing from his dying lips the reiterated and touching charge, "Little children, love one another."

It has been already intimated, that Clement lived through a stormy political period. He was born early in the reign of Tiberius, and died early in the reign of Trajan. But in the eloquent language of Gibbon, "The golden age of Trajan and the Antonines, had been preceded by an age of iron. It is almost superfluous to enumerate the unworthy successors of Augustus. Their unparalleled vices, and the splendid theatre on which they were acted, have saved them from oblivion. The dark, unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the timid, inhuman Domitian, are condemned to everlasting infamy. During fourscore years, (excepting only the short and doubtful respite of Vespasian's reign), Rome groaned beneath an unrelenting tyranny, which exterminated the ancient families, and was fatal to almost every virtue and every talent that arose in this unhappy period." Still amid all these oppressions, "the city of the seven hills" towered up with growing magnificence, as the awful mistress of the world. Augustus had boasted that he found it brick, and left it marble. His most worthless successors continued to adorn it, and the golden house of Nero, and the Phrygite Hall of Domitian, the Capitol and the Forum, the four hundred and eighty temples of idols, and the eighteen thousand palaces of nobles, arose as if in bitter mockery of the increasing miseries of the people, more than a million of whom, abject dependents on the Imperial bounty, daily crowded the streets of Rome. Nor was literature without some cultivators, even in these disastrous times. Clement in his youth might have once heard the voice of the Alexandrian Philo in the Forum, where he executed his embassy at Rome, and in his later years have formed an acquaintance with his great Jewish countryman, Josephus. In the time of Nero, he might have listened to the Stoic philosophy from the lips of Seneca, and in the time of Domitian, studied the precepts of Rhetoric in the Institutes of Quintilian. He might have watched the soaring genius of Tacitus, or the flowering promise of the younger Pliny. He might have

conversed on Morals with Epictetus, or discussed the truths of Religion with Plutarch, the preceptor of Trajan, and beyond doubt the greatest heathen philosopher of his age. All this might have been; but what we know with certainty is, that Clement had early found in the Apostles of Christ, teachers of a higher wisdom than Plutarch, and in Christ, a master more glorious than Trajan.

But it is more to our purpose to exhibit the moral condition of Rome at this period. St. Paul has left us a picture of this in the first of Romans, as faithful as it is frightful. It would be easy to confirm it, were it necessary, from contemporary classical writers. Seneca was an eyewitness, and the following extracts from his writings will enable us to comprehend more clearly the actual state of things, amid which Clement was reared, and afterwards was called to exercise his ministry. Here is a picture of idolatry, by Seneca: "I came into the Capitol, where the several deities had their several servants and attendants, their lictors, their dressers, and all in posture and action, as if they were executing their offices; some to hold the glass, others to comb out Juno's and Minerva's hair; one to tell Jupiter what o'clock it is; some lasses there are that sit gazing upon the image, and fancy Jupiter has a kindness for them." Mark his reflection upon the worshippers: "He that shall but observe what they do, and what they suffer, will find it so misbecoming an honest man, so unworthy of a freeman, and so inconsistent with the action of a man in his wits, that he must conclude them all to be mad, if it were not that there are so many of them; for only their number is their justification and protection." Yet even this illustrious philosopher joins in the very worship which he condemns, and attempts to justify it by a plea which any of the multitude might have used as well as himself. "All these things a wise man will observe for the law's sake more than for the gods; and all this rabble of deities, which the superstition of many ages had gathered together, we are in such manner to adore, as to consider the worship to be rather matter of custom than of conscience." And what was the state of public morals under this authorized system of idolatry? Hear Seneca's own testimony: "The corruption of the present times is the general complaint of all times. Under Tiberius, the plague of your dilators or informers, was worse than any civil war. It was an age when it was dangerous to be honest, and only profitable to be vicious; and not only ill things, but vice itself was both commended and preferred. Under Caligula, I saw cruelties to such a degree, that to be killed outright was accounted a mercy. The question now is, who shall be most impious? We have every day worse appetites, and less shame. So-

briety and conscience are become foolish and scandalous things; and it is half the relish of our lusts that they are committed in the face of the sun. Innocence is not only rare, but lost; and mankind is entered into a sort of confederacy against virtue. To say nothing of intestine wars, fathers and sons in league against one another, poisoned fountains, troops in search of the banished and proscribed, prisons crammed with worthy men, cities demolished, rape and adultery authorized, public perjuries and fraud, a violation of common faith, and all the bonds of human society cancelled. Adultery is the ready way to wedlock, and marriage to a single life again, for parting is one condition of it; they divorce to marry, and they marry to be divorced. What shame can there be of incontinence, when modesty is become a reproach; and when it is the mode of every wife to provide herself a gallant or two besides her husband? Let every man retire into himself; for the old, the young, men, women and children, they are all wicked. Not every one only, nor a few, but there is a general conspiracy in evil. We should therefore fly the world, withdraw into ourselves, and in some sort avoid even ourselves too. It is an idle thing to think of ever converting those people that find both advantage and reputation in their wickedness." Clement then lived in the midst of an idolatry and corruption, which Philosophy herself, in the person of Seneca, pronounced hopeless and incurable. Such was Rome in the age of Nero!

It was at this crisis, when Philosophy gave up in despair, that Christianity began her great work of religious and moral renovation. Even while Seneca was writing, a Christian Church was silently at work in Rome, sapping the temples of idols, and purifying the growing corruption of centuries by the application of a new power from on high. In an Epistle written to them, at this time, by St. Paul, the noblest production of sanctified intellect, he says: "And I, myself also, am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another." Of this flourishing church, representing Christianity in all the glory of its saving power to the metropolis of the world, Clement was both an exemplary member, and an active minister.

The office of the Evangelist and of the Pastor, in the Apostolic Church, were perfectly distinct. It is therefore a question of some interest, at what time Clement was called to exchange the one for the other. According to the ancient writers, it was not till after the death of the Apostles, Peter and Paul, who perished together in the Neronian persecution, A. D. 66. Up to this time, then, Clement was only an Evangelist, that is, a Missionary. The Apostolic age was eminently the Missionary Age of the Church; and those of us who are most thoroughly

imbued with the Missionary spirit now, can most perfectly sympathize with the ardor of his zeal in this early, but interesting period of his history. But alas! our age is, after all, too tame, too languid, too lukewarm, to enter fully into the labors, the trials, the sorrows and joys, of the primitive believers in their vast Missionary enterprize. What must have been the feelings of the friend of St. Paul, in hearing from time to time of his success in planting the gospel where Christ had not before been named, especially after his first imprisonment at Rome when he penetrated to Gaul and Spain, or as Clement himself expresses it, "to the utmost bounds of the West!" But the "fellow-laborer" of the Apostles, had higher motives than friendship to interest him in this great cause. Amid his own exertions, it must have cheered him beyond conception, to have heard of the success of Peter in Bithynia, Pontus, Cappadocia, and Chaldea; of Jude in Idumea, Syria, and Mesopotamia; of Mark in Egypt, Mamerica, Mauritania, and Northern Africa; of Mathias and the Eunuch in Ethiopia; of Matthew in Parthia; of Philip and Andrew in Seythia; of Simeon and Jude in Persia; of Bartholomew in Sarmatia; of Thomas in Media, Carmania, India, and the farthest East. Every where was the same deadly malady of the soul; every where the need of the same Divine Remedy; every where the Gospel of Christ was the power of God unto salvation.

Hitherto the open resistance encountered, had been chiefly from the popular passions and prejudices, favored in many cities by the furious enmity of the unbelieving Jews. But the same Imperial power, which had once rescued Paul from the violence of the Jews, was at last stirred up to denounce and destroy the followers of Christ. If it was a fearful sight to Clement, to behold the city of Rome wrapt in the devouring flames kindled by the wanton command of the tyrant Nero, with what agony must he have witnessed the bitter, bloody, and general persecution, of which it was made the occasion and the apology! Even at this distance, we shrink with horror from the scene, as portrayed by the pen of Tacitus. But the personal friends of Clement, the fellow Christians with whom he had often sat in sweet communion at the table of the Lord, perhaps the very converts he had baptized, were among the sufferers in the gardens of Nero! "To divert suspicion from himself," says Tacitus, speaking of Nero's burning of Rome, "he substituted fictitious criminals, and with this view inflicted the most exquisite tortures on those men, who under the vulgar appellation of Christians, were already branded with deserved infamy. The confessions of those who were seized, discovered a vast multitude of their accomplices, and they were all convicted, not so much for the crime of setting

fire to the city, as for their hatred of human kind. They died in torments; and these were embittered by insult and derision. Some were nailed on crosses; others sewed in the skins of wild beasts, and exposed to the fury of dogs;—others again were smeared over with combustible materials, and used as torches to illumine the darkness of the night. The gardens of Nero were destined for the melancholy spectacle, which was accompanied by a horse race, and honored by the presence of the Emperor, who mingled with the populace in the dress and attitude of a charioteer." Such was the commencement of the first general persecution of the Christians, in which the great Apostles, Peter and Paul, fell a sacrifice, and which raged for four years, from A. D. 64 to A. D. 68; when the death of Nero by his own hand, and the civil wars of Galba, Otho, and Vitellius, together with the accession of Vespasian to the imperial throne, restored peace once more to the afflicted Church.

It was at this fearful crisis (according to the conciliatory view of the conflicting early testimony, which we take to be the true one), that Clement, in connexion with Linus and Anacletus, was called to the pastoral office over the yet bleeding Church of the metropolis. At any time that office, in that city, must have demanded rare gifts and graces; but at such a time it required singular ability, prudence, firmness, and disinterested piety; and these, judging from his Epistle to the Corinthians, were the very qualities in which Clement excelled. This important station he filled with success and honor till his death, a period of about forty-five years—a period darkened by the destruction of Judea, the reign of terror under Domitian, and the gradual removal of all the Apostles from the militant Church on earth.

Among his contemporaries in the pastoral office, Eusebius has preserved to us the names of Simeon, of Jerusalem; Annianus, Avitius, and Cudo, of Alexandria; Evodius and Ignatius, of Antioch; of whom, the last alone has left any distinct impression on the page of history.

There is a tradition that Clement died a martyr under Trajan. It is of doubtful authority. The work entitled "The Martyrdom of Clement," is a modern fabrication by a Greek monk. No authentic acts of his martyrdom exist. Abandoning as uncertain all that Tillemont, Cotelæsius, Crabbe, and Rondinini, have collected from various authors, beyond what we have noticed above, concerning the life and death of this distinguished man, we turn to inquire into the writings he has left us. The inquiry is full of the deepest interest, but our space is exhausted, and it must be reserved to the next number.

[To be continued.]

THE REPUTED ANABAPTISTS OF GERMANY.

BY HERCULES COLLINS, A. D. 1691.

[The writer of the following article, Mr. HERCULES COLLINS, was highly esteemed, a century and a half ago. He became pastor of a Baptist church in Broad Street, Wapping, (a district of London) in the year 1677, and watched over it till his death, which took place on the 4th of October, 1702. In his funeral sermon, it was stated that "He began to be religious early, and continued faithful to the last. Though he suffered imprisonment for the name of Christ, he remained steadfast in the midst of the fury of persecutors." He was buried in Bunhill Fields, where a stone was erected to his memory.]

The matter of fact which hath caused such a noise in the world, about the aforesaid persons in the year 1520, is as follows: There was a conspiracy of husbandmen against the bishop and canons, which began from two rustics, hence called *The Clowns and Rustic War*. The principal article was, That they should shake off every yoke, for their exactions and oppressions were very great; some did pay more rent yearly to their lords, than their farms were worth. And albeit, the boors pleaded first for their civil liberties, yet after cried up for gospel liberty, as appears from Luther's admonition and reprehension of them for using the sword to obtain it. It may be supposed many of them knew very little of the gospel, though others might; but both Papists and Protestants conspired against the cruelty of their lords. Hence you have John of Leyden's words, some are called princes, but are indeed tyrants; they care not for you; they take your goods and spend them wickedly in pride and riot, and for light causes make wars which destroy all the poor have left. In the place of widows and orphans, they maintain the Bishop of Rome's authority, and wickedness of the clergy. Where youth should be brought up in learning, and the poor relieved, they establish the merchandize of massing, and other abominations. Think you God will suffer these any longer? We ought rather to die than to allow their wickedness, and suffer the doctrine of the gospel to be taken from us. Luther confessed much of this to be true, and largely admonished magistrates to their duty, though he reproved those who made insurrection. Philip Landgrave of Hesse did confess the things they were accused of were true, and many things ought to be amended: yet said it was not lawful to rise against their prince, unto whom God had given the sword. But we know, oppression,

as Solomon says, makes a wise man mad, especially when civil and spiritual liberties are invaded. How few good people condemned the undertaking of the Duke of Monmouth, when he came to deliver us from popery and slavery! Very few good people but rejoice in our present condition, though won by the sword. The Switzers, their neighbors, had done the like before and succeeded; and had Geneva miscarried, or any of the famous men among the cantons, they and their religion might have fallen under as much obloquy. And had the Church of England miscarried in the bringing in our present king, whom God caused long to reign, no people would have been under greater reproach in the world, by some sort of men, though done to preserve their civil and ecclesiastical liberties out of the hands of the papists. The things the Munsterians demanded were—

1. To have liberty to choose such preachers as might preach God's word without mixture of men's traditions.

2. Pay no tithes but of corn only, and the same to be distributed according to the discretion of good men.

3. They refuse not to obey a magistrate, knowing that he is ordained of God, but cannot endure to be kept in bonds, unless it be showed reasonable in scripture.

4. Eased of these oppressions, because some did pay more rent yearly unto their lords, than their farms were worth.

5. That those things which were not a particular man's property might be free for building, fishing, hunting, firing, &c.

The papists to this day, do reflect upon the whole reformation of Calvin, Luther, Zuinglius, &c., upon as good grounds as the protestants have since reflected upon the Baptists, because several of their persuasion were concerned in that attempt for freedom: as it is well known many good men of most persuasions, of the Church of England, Presbyterians, Independents, Baptists, were zealously concerned in the Duke of Monmouth's time, and many fell, as thousands of those did in Westphalia. But know, victory is no argument of the best cause, nor best men; nor a defeat an argument of a bad cause and bad men: for God's own church and people have fled often before the heathens and infidels. Love nor hatred is known by external providences, Eccl. 9. Many times it fares with the wicked as the godly, and with the godly as the wicked, in outward things, as divine wisdom pleaseth. No better men in the world than some which fell in the Duke's cause in the west, yet by the hands of one of the most debauched armies that ever was in the world; and if we think to know these things, they are too wonderful for us, as they were for David. Ps. 73: 16.

And as to those horrible things which are said to have been

in the city of Munster in Westphalia, from the year 1532 to 1536, by John of Leyden in Holland, and Mathias Gnipperdoling, it is manifest from several authors that the first stir in that city was about the protestant reformation, the synod siding with Mr. Rotomon, and others of the ministers who were for the reformation, against the papists, and their bishops and canons. John of Leyden, John Mathias, and John Bocolde, came after the insurrection began. John of Leyden, by arguments, had made Mr. Rotomon, who was for pædobaptism, a proselyte for believers' baptism, and died in that cause in Munster. He by preaching, brought over a great part of the city to own this principle. He sent letters to the landgrave, and a book of his doctrine which Luther opposed: and he opposed Luther as he did the bishop of Rome: and it was no wonder Luther opposed him, who died in the practice of pædobaptism.

And whereas it is reported, that monstrous wickedness was committed in the latter part of the siege, before they were overcome, we have good reason to question the truth thereof: first, because Skeiden in his comment, who represents the matter as unhandsome as he could, doth confess Mr. Munster did preach against open crying sins, as murder, adultery, blaspheming God's name; (teaching his hearers to have) the body chastened, and made lean with fasting, simple apparel, countenance grave, speak seldom, get much out of company, think of God, what He is, what care He has over us—whether Christ died for our sins, whether our religion be better than the Turks'. Moreover, to ask of God a sign whereby he may testify his care for us; and that we be in the true religion; and though he show no sign for good quickly, yet must we nevertheless proceed in prayer, yea, expostulate with God, seeing the scriptures promise He will grant what we ask. These good things may make us doubt whether some other principles and practices he writes of were true. Moreover, we have good reason to question these reports, if we consider further that those things were written either by malicious papists, who said as bad of Luther and Calvin, representing them no less monsters; who asserted, that Luther and his followers taught that Mary, the mother of Christ, had more sons, and that the youngest, James, an apostle, died for us, and not Christ himself. Or, these things were written by some disaffected protestants, who were willing to take up, and improve such reports, to blast, not only the party's reputation, but their principle also. And one thing, which caused this people, called anabaptists, to be misrepresented, was their community of goods, which they always had at Munster, which was no other than the old Waldenses did, and their dis-

ciples do to this day in Poland, Hungary, Transylvania, and many parts of Germany, living in colleges, casting all into one common stock, done by them, both from conveniency, and having respect unto the example of the apostles and primitive Christians, as it is written in Acts 4: 32, 34, 35. And though we do not believe Christians are now under that obligation, yet I cannot have a hard thought of any that should do so, acting from the same primitive spirit; and it would be very unchristian to conclude that such allow a community of women, because they had their stock and goods in common, as I fear some have uncharitably asserted, from this innocent apostolical primitive practice. To conclude, suppose it should be granted there were some foolish virgins in Germany under this denomination of anabaptists, it is no more than what Christ hath told us will be. Have not the churches in all ages had their Achans, Korahs, Dathans, Abirams, their Diotrephes? But is it good logic to say, Judas had a devil, therefore all the apostles had devils? Hath there not been always some bad, in the most pure churches of Christ? For any to say there are no good men, nor good principles in the communion of the Church of England, because some of that communion are executed almost every session, as they confess themselves to be at Tiburn, this would be unjust and uncharitable: and it argueth weakness for any to run upon extremes, because of others' errors. As some of the ministers in Holland, the followers of Menno Simonis, and Theodoricus, upon the Munster report, have refused the bearing arms, offensive or defensive, or taking any oaths, or bearing any rule, office, or government in the commonwealth, lest they should seem to abet such principles: it is good to keep the golden mean between both extremes.

Now let us all labor to put on charity, the bond of perfection, think no evil, nor speak evil of no man: judge not, that ye be not judged; why dost thou judge thy brother, or set at nought thy brother? We shall all stand before the judgment seat of Christ. Let that great instance of despair in John Child never be forgotten; that which lay with the most weight upon his conscience before he hanged himself, was, the sin for his writing and speaking against this very people, as may be seen in that book of his despair. And those scriptures were of great weight upon his soul, "He that offendeth one of these little ones that believe in me, it were better a mill-stone were hanged about his neck, and he cast into the midst of the sea." "O," said he, "I have touched the apple of God's eye," "and," says he, "this deserves a tearing in pieces, to sit and speak against thy brother, and slander thy own mother's son." Ps. 1.

Let all the people of God have such thoughts, speak such words, use such carriages one towards another, and one of another, as we may have no occasion to repent of when every secret thing shall be brought into judgment.

ILLINOIS UNITED BAPTIST ASSOCIATION.

This association is the oldest of any in this state, and it was the third organized in all the vast territory north-west of the Ohio River, known in our school-boy-days as the "*North Western Territory*"—a vast and undefined wilderness, with here and there a small settlement or village bearing the marks of civilization. A sketch of the introduction of the Gospel and earliest baptisms in this then remote territory, was given in the July No. of the First Volume of the Memorial.

Our purpose now, is to give, more fully, the rise, progress, and present condition of this association and its progeny. Before us is a manuscript document, prepared by the late Elders David Badgley and William Jones, under the supervision of the association, in 1821, from which, with additions and explanations from other sources, and from our own reminiscences, we have constructed this article. As a preliminary, we will give a brief memoir of the principal writer of the document, who was the first ordained minister of the Gospel—not that *visited* Illinois, for Elders James Smith and Josiah Dodge were itinerants before him—but who removed his family and settled in the country.

DAVID BADGLEY was born near Elizabethtown, Essex County, New Jersey, Nov. 5th, 1749. His parents, Anthony and Elizabeth Badgley, were members of the Presbyterian church, and trained him up in religious principles and habits. At the age of nineteen years he removed with his parents to Hampshire County, Va., and the year following, married Rhoda Valentine, who made him an affectionate and industrious wife, and survived him several years. In the 25th year of his age, both himself and wife had very serious impressions of their fallen and sinful state, and in after months were made to rejoice in the salvation of God. He was baptised in 1775 by Elder William Marshall, and united with the Baptist church; and the year following set apart by the imposition of hands as a *lay-elder*. This office, scarcely known now in Baptist churches, was regarded in earlier times in Virginia, and at a later period in Kentucky, as a necessary appendage to the office of the pastor. It was not exactly a presbyterian idea, for these lay-elders exercised no authority in government.

They took part in conducting religious meetings by prayer and exhortation, visiting the sick, and other like services ; and were considered as having official liberty to visit other churches and destitute settlements. Those who performed such like duties, whether licensed or not, were enrolled by Asplund in his " Register " of 1792, among the licensed ministers of the gospel in the denomination.

In a few years, Mr. Badgeley became a preacher of the gospel, and was zealous and active : devoting as much time to the work as the claims of an increasing family would admit. For some cause unexplained by his biographer, he was not ordained to the ministry until the second of January, 1795, which ceremony was performed by Elders Charles Yates and John Swinler. The part of Hampshire County in which he resided had become Hardy County by an act of the Assembly of Virginia in 1786. Lunie's Creek Church was formed in this district 1777, and Elder Joseph Redding, who subsequently removed to South Carolina and afterwards to Kentucky, chosen pastor. This church increased in numbers and extended its boundaries, until two other churches were formed from it, and from these churches four preachers were raised up ; Ashly, Taylor, Osborne and Badgeley. The year of his ordination, a church was constituted in Pendleton County, of twenty members, most of whom were converted under the labors of Elder Badgeley, and he was elected pastor.

In 1796, Mr. Badgeley " had it laid on his mind to travel to the West," and reached the territory of Illinois and settlement of New Design on the 4th of May. Here he found a number of baptists, some of whom had moved to the country from Virginia, Kentucky and other parts with letters ; and four persons who had been baptized by Elder Josiah Dodge in February, 1794. He also found the people in the habit of holding prayer meetings, and several persons seriously inquiring about the way of salvation. In the course of that month he preached frequently day and night, baptized fifteen persons and with the aid of Joseph Chance, a lay Elder, constituted a church of 28 members. Mr. Chance had been an exhorter and lay-elder in Kentucky, and had come to Illinois a short time previous. He was a good man, loved religious meetings, was faithful to his appointments, performed much itinerant service at his own expense, and died three or four years since from home, while on a tour of preaching. He was ordained to the ministry about the year 1805.

Elder Badgeley returned to Virginia in the summer of 1796, and next spring removed his family to Illinois, and by invitation took the pastoral charge of New Design Church. The labors of Badgeley and Chance were now devoted to several

settlements of the American population with success. Sinners were converted and baptized, and on the twenty eighth day of April, 1798, they formed another church of eleven members in the American Bottom, near the Mississippi river and about 25 miles below St. Louis, called the "*Mississippi Bottom*" church. It will be recollected that these little churches were on the very confines of protestant christianity, for on the opposite side of the Mississippi river, the crown of Spain held possession, and the Romish hierarchy was the only religion tolerated by the laws.

Elder Badgley attended these churches in company with Elder Chance, and additions were made. Immigration brought baptists and others to the country, and religious morals and good order gained ground. But peace and mutual harmony did not long exist: divisions and alienation of feelings continued in a greater or less degree for several years. It is unnecessary to go into detail, nor at this period can it be certainly known, whether the bearer of selfishness in the form of ministerial jealousy and rivalry, did not aid in fermenting strife. Two facts deserve notice as warnings for the future—1st, A rule was introduced in these churches at first, and of which we well remember, Elder Badgley was tenacious, but which invariably worked evil. As he expressed it, "In all matters touching fellowship, to work by *oneness*," that is, decide only by a unanimous vote. It is certainly exceedingly pleasant to have entire unanimity, but in case of a diversity of opinion somebody must decide, and if not the majority, why, then the minority must govern. But a *rule* requiring a unanimous vote, is an effectual barrier to all wholesome discipline, as rarely is there a member with any degree of influence or tact at intrigue but can get at least one member to stand by him, and this one member, by his negative vote, under the rule, controls the church. But this was not the worst difficulty. By a mistake of the unalienable right of man to exercise his own judgment, if a minority voted in opposition to a majority, it was taken for granted (for so they were taught,) that they were subject to discipline as refractory members and must be dealt with until their judgments and consciences were convinced that they had voted wrong, and until they had confessed the sin and voted with the majority, for the *rule* required *oneness*. We have seen enough of the mischievous effects of this rule to condemn it forever. In 1838 we made two tours to the new territory of Iowa, to attempt the settlement of an unpleasant breach in a little church, the leading members of which had been trained up under the mischievous working of this "rule." The dissentients to the act of the church in a case of discipline, were willing to abide the decision of the majority; but the rule required "*oneness*," and

they must be censured, until they would *think* and *vote* as the majority did. This rule is now defunct so far as our knowledge exists, for we gave it the expressive name of the "*rogue's rule*," and like other rogues it has left the churches to the rule of common sense. It may not be expedient in all cases, for a large majority to carry a measure, especially in receiving members or settling a pastor, but in most cases a little delay in the measure will work well.

Secondly ;—The New Design Church rescinded the rule in the absence of the pastor, by a majority, but it was for the purpose of giving an invitation to unbaptized professors to commune at the Lord's table. Subsequently the case was submitted to the Green River Association, Ky. which this church had joined, and the point was yielded and strict communion adopted.

Another source of difficulty, at an early period, was that of "Involuntary and hereditary slavery," and the question of admitting slaveholders to membership in the church was agitated as early as the year 1800.

During the period of these difficulties, several preachers were raised up, and others from abroad came into the country. The first we shall name, as we think he was the first in the order of time, is JOHN K. SIMPSON. Mr. S. was a native of England, and born near London, October 2d, 1759. He was born an Episcopalian, "regenerated" by the mysterious efficacy of a few drops of water on his forehead, signed with the X, and taught to say in the catechism, of that unmeaning but mischievous ceremony, "*wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.*"* He married Ann Rider, subsequently removed to America, and in 1778, reached Vincennes, where he remained one year—came to Kaskaskia in 1789; tarried there one year, and in 1790, settled at Bellefontaine, near the present site of Waterloo, in Monroe County. Having become truly "regenerated," by the word and Spirit of God, and a pious man, he joined a Methodist class, but on the arrival and preaching of Elder Badgley, he became convinced of the New Testament form and order of baptism and church government, and, if he was not one of the fifteen baptized before the organization of the New Design Church, he joined soon after, and took an active part in church meetings and social worship. Some may have deemed him too rigid, and not sufficiently forbearing with the imperfections of his brethren, for his name occurs frequently on the old book of records in our possession in connection with cases of discipline. The date of his ordination to the ministry, is not now known, for he united with

* See Book of Common Prayer—Art. "Catechism."

the Mississippi Bottom Church, and its records are lost—but it was probably about 1803. His death, which took place January 17th, 1806, was singular. For some time previous, he told his brethren and friends he should die on a certain day, naming it. A short time before his death he visited Richland Church, preached, bid his brethren farewell, assuring them, they would see him no more on earth. He complained of no illness, was solemn and devotional. He returned home, and a short time after, on Sabbath morning, rode ten miles to the house of Judge Bond, in the American Bottom, where he preached with much power and effect from Rom. 8: 14—"For as many as are led by the Spirit of God, they are the sons of God"—and died the same evening! The last words he uttered were, "Lord Jesus, thou hast promised to save me;—come and receive my spirit." His age was forty-six years, three months, and fourteen days. He left three children, two sons and a daughter. One of his sons has been dead many years—the other, Gideon Simpson, is pastor of a Baptist Church in St. Clair County. In doctrinal views, habits of reading and general intelligence, he was in advance of the members generally. His amiable and pious widow, whom we knew as a mother in Israel, died on the 2d of January, 1827. Benjamin Ogle, James Lemen, Sen., James Lemen, Jr., and Joseph Lemen, originated and were ordained in churches of the Illinois Association, but their history belongs, more appropriately, to that of the Southern District Association, a sketch of which is reserved for a future article.

[To be continued.]

Essays, Doctrinal and Practical.

THE SUFFERINGS OF CHRIST.

"Is it nothing to you, all ye that pass by? behold and see if there be any sorrow like unto my sorrow."

This passionate complaint of the prophet, although in its literal sense, it may refer to the sad condition of the Jewish nation, and of the holy city under the Babylonish captivity, is certainly, in its highest and fullest sense, applicable to our Blessed Saviour. Of Him alone could it be said with propriety, "was there ever sorrow like unto my sorrow?"

Let us, then, consider these words as our Saviour's complaint of the indifference and stupidity of men, passing to and fro in the world without regarding his sufferings, which were so grievous, and turning away from Him and his agonies with contempt? The magnitude of Jesus' sorrows are graphically expressed in the words of the prophet, "see if there be any sorrow like unto my sorrow," and our deep

interest in them is asserted when he exclaims, "Is it nothing to you, all ye that pass by?"—Let us reflect upon the immensity of the sufferings of our Lord. But, O! where shall we begin? His whole life, from the manger as his cradle, to the cross and to his grave, was one continued scene of sorrow; and well might the prophet represent him as *a man of sorrows*, and acquainted with grief. To say nothing of the meanness of his birth and the persecutions of his infancy, when his life was sought by Herod; in after life, his travail and weariness, his fastings and watchings, his temptations in the wilderness by the adversary of souls, his poverty and want, his sweat and tears, and all the infirmities of his human nature, lead us to wonder at his holy patience and forbearance. We feel that He must have passed a sad and afflicted life. A being of infinite purity in a perverse and wicked generation! What grief must have swelled his bosom while he was compelled to witness the follies and vices of wicked men, and his dear Father dishonored by the profanity of some and the hypocrisy of others; to witness the covetousness, fraud, oppression, malice, envy, and all the unholiness which abounded in the world! If the soul of righteous Lot mourned to behold the iniquities of the place where he lived, and David was made to cry out, "Woe is me that I sojourn in Meshech, that I dwell in the tents of Kedar," how deeply must the soul of the Holy Jesus have been grieved by every blasphemous word which He heard, and every wicked action which He beheld! Doubtless it was no small degree of sorrow which caused Him to exclaim, "O faithless and perverse generation! how long shall I be with you, how long shall I suffer you?" Nor was He less moved when his zeal prompted Him to drive the merchants from the temple with a scourge, which, if we did not consider the cause, would appear entirely unlike the accustomed meekness of his spirit. Then his tender compassion towards lost men, and a view of the fearful doom of those who should reject his counsels, undoubtedly weighed down his soul. With what sadness was he filled when they despised his plan of mercy, when they opposed his heavenly mission, reproached the holy doctrines which he taught, and undervalued the miracles which he performed, or condemned them as the unlawful effects of magical skill. "He came to his own, but his own received him not;" and though he spake as never man spake, and performed such works as would have caused even Tyre and Sidon to repent, yet those of his own land persisted in their infidelity and opposition to Him, because they knew the place of his nativity, and the manner of his education. He was the *carpenter's* son, and that

their estimation was a sufficient reason why they should reject his counsels. It is not strange that He wept over that devoted and ungrateful city, where He had performed so many wonderful works, that He cried out with the deepest emotion, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her brood under her wings; but ye would not"—would that "thou hadst known, even thou, at least in this thy day, the things which belong to thy peace; but now they are hid from thine eyes!"

We have not time to contemplate all the mournful passages which occur in the history of our Saviour. Let us fix our attention briefly upon some of the last scenes through which He was called to pass. As his dissolution drew near, it is said, that "He *began* to be sorrowful," as if he had never experienced grief before. His former afflictions, though very great, were, in comparison with these, like scattered drops of rain before an overwhelming tempest. In this great deluge of sorrows which was soon to fall upon his devoted head, all the fountains from beneath, and all the windows of heaven, seemed to be opened upon Him. The wrath of God against a sinful world, the unrelenting cruelty of men, and the rage and fury of evil spirits, all press upon his righteous soul. Before He was called to experience these peculiar sorrows, we hear him conversing with his disciples concerning these sufferings, and encouraging himself and his followers with the assurance of that glorious reward which was set before them. He does not dissemble the agony which seized upon Him. "Now is my soul troubled, and what shall I say? Father, save me from this hour." A view of the scenes of that sad night when He was delivered into the hands of sinful men, presents us with a strange and solemn spectacle. Behold Him in the Garden of Gethsemane, the Son of God, with his face upon the cold earth, enduring the greatest depression of spirits which could be consistent with his perfect innocence. He was sorrowful indeed, and says to his disciples, "My soul is exceeding sorrowful even unto death." Here it was that He suffered what the Apostle calls "an agony;" but what the nature and measure of it were, He alone can tell who endured it. How impossible for us to comprehend the mixture of that bitter cup! yet we may form some conception of a part of its ingredients. No doubt He had an overwhelming view of that painful and ignominious death, which He was shortly to endure. The king of terrors appeared unto Him in his greatest pomp, clothed with every circumstance

of horror. But surely the thought of death was not the principal thing which pierced our Saviour with sorrow. At that awful moment, the innumerable and heinous sins of mankind, whose nature He had assumed, and whose iniquities He was to bear, pressed upon Him. He viewed the world lying in wickedness, and ready to drop into eternal flames, the anger of the Father kindled against the guilty children of men, the hand of Justice extended over their heads, and knew that the fatal blow would fall upon himself—that the “chastisement of our peace was to be upon Him,” and that “He was to bear our sins in his own body on the tree.” Doubtless the severity of his grief was not a little augmented by knowing that all which He had done, and all He was about to suffer, would be generally slighted and despised by men. It grieved Him that thousands, who were to be called by his name, would prove recreant to his cause, abuse his mercy, reject his love, and prefer the gratification of their appetites and passions to the mercies of a gracious Redeemer and the unspeakable kindness of a dying Saviour. In this agony, He struggled with almost insupportable anguish in that cold night and in the open air, until drops of blood issued forth from his temples and fell to the ground. Now he awakes his slumbering disciples, calls them to “arise and be going,” for he was at hand who was to betray Him. Scarcely had He spoken these words, when the traitor, with a great multitude from the chief priests and elders of the people, approached. They came out as against a thief, with swords and staves, to take Him. That ungrateful wretch gives the appointed signal. O what an indignity, to be kissed by a traitor, an apostate, an enemy to God! and with what heavenly meekness did our blessed Lord endure the insult, and reprove the traitor in no harsher terms than these, “Friend, wherefore art thou come; Judas, betrayest thou the Son of Man with a kiss?” They seize and drag Him with violence through that city where he had done so much good, and into which he had, a short time before, been received with joy and triumph, while the people shouted, “Blessed is He who cometh in the name of the Lord!” They carry Him from Annas to Caiphas, from Caiphas to Pilate, from Pilate to Herod, from Herod to Pilate again, treating Him with the utmost scorn their malice could invent. Think of what He endured when his enemies spit upon Him, smote Him with the palms of their hands, and heaped upon Him reproaches of every kind. All these sorrows were borne with that meekness which the prophets had foretold—“He gave his back to the smiters, and hid not his face from shame and spitting.” They mock Him in respect to all his offices. He was a pro-

phet, and they desired Him to prophecy who it was that smote Him—He was a priest, and they bade Him save himself as He did others—He was a king, and they crowned Him with thorns, arrayed Him in gorgeous apparel, put a reed in His hand, in mockery bow the knee, and in derision salute Him as king of the Jews. Finally, nothing would satisfy them but the severest torments, and the most cruel and ignominious death. He must first be scourged until his body is lacerated in a most revolting manner. Pilate brings Him forth before the people, having His sacred brow pierced with thorns, and the blood flowing from the wounds, believing that he shall thus appease the anger of the Jews. But no—there remaineth yet another still more dismal scene to be witnessed. His foes thirsted for His blood, and vehemently demanded that He should be crucified. Pilate yielded, and delivered Him into their hands. They carry Him away so weak and faint with what he had already suffered, that he could not bear the weight of his cross. Another was compelled to carry it. Now they nail Him to the accursed tree, and suspend Him between the heavens and earth with a vile malefactor on either side. In this trying and awful situation did our Saviour hang, without a single friend to console Him. Even the holy angels, who were accustomed to minister to his wants, now all leave him. Not one of them appears to comfort Him, or relieve at all his sorrows. His countrymen, alas, afford Him no consolation. The soldiers scoff—those who pass by wag their heads in derision, and exult over His agonies; even a companion of his sufferings reproaches him. One of his disciples had betrayed Him, another denied Him thrice, and all had forsaken Him and fled. Some devout women, indeed, followed Him out of the city, but their compassion did not relieve his sufferings, and He desired them to reserve their tears for the calamities which they were soon to experience—"Daughters of Jerusalem, weep not for me, but weep for yourselves and your children." He beheld near the cross, his mother and that dear friend who had often leaned upon his bosom, but all they could do was to lament his death. Whither, alas, could he look for comfort, but to heaven? To whom could he flee, except to the arms of his Father? But O, what heart-rending words do we hear: "My God, my God, why hast thou forsaken me?" All men and angels stand amazed, to see goodness and innocence forsaken by the fountain of goodness. Now it is finished—the conflict is o'er: He cries once more, and bows his head and yields up the ghost. Then all nature is in commotion. The powers of heaven are moved—the earth trembles—the rocks are

rent—the veil of the temple is parted in twain—the graves are opened, and many of the saints arise—the sun withdraws his beams of light, and darkness covers the face of the earth.

Now let us reflect that Jesus endured all of these sorrows for us—for our transgressions—and He knew no sin, neither was guile found in his mouth. This even the judge who condemned him was constrained to acknowledge. It is only by the efficacy of His atonement that we can be saved. By His stripes we are healed—we have redemption through his blood, even the forgiveness of sin—by Him we have access unto the throne of grace, and boldness to enter into the holiest by the blood of Jesus. Let us, then, draw near with a pure heart, in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, let us look unto him for that grace whereby we may serve him with acceptance and godly fear.

Condensed Reviews.

THE STATESMEN OF THE COMMONWEALTH OF ENGLAND, WITH A TREATISE ON THE POPULAR PROGRESS IN ENGLISH HISTORY. *By John Forster, D. D.* Edited by *J. O. Choules*. New York: Harper & Brothers.

English history and biography will be interesting to American readers as long as both speak the same language, and until Americans forget their *mother* country and their mother tongue. Especially shall we, this side of the Atlantic, peruse with delight, the biographies of the seven old veterans here presented, while we are permitted not only to read the histories of their lives and of England's earliest times, but actually to behold their faces in the elegant steel engravings which adorn this valuable work. Sir John Elliott, the Earl of Strafford, John Pym, John Hampden, Sir Henry Vane, Henry Marten, and Oliver Cromwell, will ever be regarded as among the ablest statesmen of their times, and especially will their biographies and the history of the early times in which they lived, be of great interest to Baptists, because in that history, we perceive the struggles of civil and religious freedom with temporal and spiritual oppression. The history of that age is little more than the history of intolerance, and of that principle which has always been so dear to Baptists, and for which many have suffered at the stake, viz. that civil power cannot control the conscience.

We are especially interested in the history of Oliver Cromwell for the fearless position which he maintained in reference to religious freedom, in the seventeenth century, when tyranny and intolerance almost universally reigned in the world. "Whoever," says he, hath this faith," (meaning faith in Christ) "let his form be what it may—it is a debt due to God

and Christ, and He will require it if that Christian may not enjoy his liberty."—"If an Independent will despise him who is under baptism—I will not suffer it in him." He clearly recognized the supremacy of conscience.

In our last number we referred to this work, and we would once more call the special attention of our readers to its merits, and advise them to purchase and carefully peruse it. The American editor, Dr. Choules, has faithfully performed his part.

THE SUFFERINGS OF CHRIST. *By a Layman.* Second edition, revised and enlarged. New York: Harper & Brothers.

* The expiatory sacrifice of Jesus is a theme which calls forth the most tender emotions of the soul. Many able pens and powerful minds and glowing hearts have been employed upon this subject, still it is far from being exhausted. There is yet room for the loftiest eloquence and the most melting and sublime descriptions of the agonies of Him by whose mysterious and wonderful atonement man can only be saved.

The author before us, evidently possesses a strong mind, a glowing imagination, and a warm heart. He enters upon the mysteries of the atonement with a masterly hand, and a power and elegance of diction which has a tendency to convince the understanding and enlist the kindest and most tender affections of the reader. He endeavors to draw the line between Unitarianism and Trinitarianism, and thinks that he clearly establishes the latter, while he differs from most evangelical divines, by maintaining that Jesus Christ suffered in His divine as well as human nature. He dares to oppose the theories of Horne, Owen, Hall, Charnock, Edwards, Dwight, Emmons, and others, and fearlessly attempts to maintain what he believes to be a scriptural doctrine. A work like this, written with so much ability, will undoubtedly call the attention of divines to a subject which has not hitherto, perhaps, received that careful investigation which its importance demands. We should be happy to examine every part of the book, and thoroughly discuss its merits, but we have not room. Suffice it to say, the work is worthy of perusal and careful study, and there are many considerations in it which we can cordially commend to those who love to dwell upon the atonement, or weep over the sufferings of the Redeemer.

SONGS IN THE NIGHT: or Hymns for the Sick and Suffering. Boston: Benjamin Perkins. 1845.

"Where is God my Maker, who giveth Songs in the Night?"—JOB.

We have rarely been more gratified than with this little 18mo volume of nearly 300 pages, very neatly printed, in type of such size and beauty, that the invalid can read it with satisfaction. It consists of a pertinent introductory address to the invalid; and between two and three hundred

poetical effusions, original and selected, of rich and various adaptedness to the circumstances and wants of the children of sorrow.

Among the thousands of families to which our monthly sheet goes forth, how many must be drinking of the cup of sorrow. May they find soothing alleviations as they peruse these lines, selected for their use by one who has been their fellow sufferer? As a specimen we will insert two. See pp. 148, 232.

MISPAH.

"The Lord watch between me and thee, when we are absent one from another."—GEN. 31 : 49.

When friend from friend is parting,
And in each speaking eye
The silent tears are starting,
To tell what words deny ;
How could we bear the heavy load
Of such heart-agony,
Could we not cast all, our God,
Our gracious God, on thee?
And feel that thou kind watch wilt keep
When we are far away ;
That thou wilt soothe us when we weep,
And hear us when we pray.

Yet oft these hearts will whisper,
That better 'twould betide,
If we were near the friends we love,
And watching by their side ;
But sure thou wilt draw nearer, Lord,
The further we are gone.
Then, why be sad? since thou wilt keep
Watch o'er them day by day ;
Since thou wilt soothe them when they weep,
And hear us when we pray.

O, for that bright and happy land,
Where far amid the blest,
"The wicked cease from troubling, and
The weary are at rest,"
Where friends are never parted,
Once met around thy throne ;
And none are broken-hearted,
Since all, with thee, are one !
Yet, O, till then, watch o'er us keep,
While far from thee away ;
And soothe us, Lord, oft as we weep,
And hear us when we pray.

H E A V E N .

"And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain ; for the former things are passed away."—Rev. 21 : 4.

No sickness there,—
No weary wasting of the frame away,
No fearful shrinking from the midnight air,
Nor dread of summer's bright and servid ray.

No hidden grief,
No wild and cheerless vision of despair,
No vain petition for a swift relief,
No tearful eyes, no broken hearts are there.

Care has no home
Within the realm of ceaseless prayer and song ;
Its billows break and melt away in foam,
Far from the mansions of the spirit throng.

The storm's black wing
Is never spread athwart celestial skies ;
Its wailings blend not with the voice of spring
As some too tender floweret fades and dies.

No night distils
Its chilling dews upon the tender frame,
No moon is needed there. The light which fills
That land of glory, from its Maker came.

No parted friends
O'er mournful recollections have to weep ;
No bed of death enduring love attends,
To watch the coming of a pulseless sleep.

No blasted flower,
Or withered bud celestial gardens know ;
No scorching blast, or fierce-descending shower
Scatters destruction like a ruthless foe.

No battle word
Startles the sacred host with fear and dread ;
The song of peace creation's morning heard,
Is sung wherever angel minstrels tread.

Let us depart,
If home like this await the weary soul,
Look up, thou stricken one ! Thy wounded heart
Shall bleed no more at sorrow's stern control.

With faith our guide,
White robed and innocent, to lead the way,
Why fear to plunge in Jordan's rolling tide,
And find the ocean of eternal day ?

Monthly Record.

MEETING OF THE EVANGELICAL ALLIANCE IN LONDON.

The religious papers,—and to a considerable extent the secular also,—have teemed with accounts of the above mentioned meetings. We have read scores of columns in all of our principal papers, English and American. It need not be concealed that there has been from the first a wide diversity, and even opposition of opinion, in reference to this whole movement. While in many quarters, among our Baptist brethren as well as others, this Alliance is welcomed with most cordial delight, and its formation and anticipated progress are heralded with enthusiasm, as the day-star of brighter hope for evangelical truth, than the past ages have witnessed;—there are not wanting on the other hand those who regard it with distrust, and who predict for it a short and disastrous career. Several of our wisest and best in the editorial fraternity have thus early taken stand against it. It is not our purpose to enlist our monthly sheet among the advocates or opponents of the Alliance. But very naturally it will be desired, that our pages should contain for future permanent reference, the acts of this body. Of all the accounts we have read, the report of our neighbor, Bro. WHELOCK, of this city, seems to be the most lucid, brief and satisfactory. We copy a few paragraphs from his communication to the N. Y. Baptist Register, and give in connection, the complete and connected Acts of the Conference. He thus indicates his own favorable opinion, which resulted from the personal examination, be it remembered, of one not particularly predisposed in its favor. In reference to the precious and hallowed interviews we have enjoyed—it was the most delightful, all things considered, I ever experienced with the saints.

The Conference was very large, rising of twelve hundred, and from many and distant parts of the world, viz., England, Scotland, Ireland, France, Switzerland, Germany, Prussia, Hungary, Valleys of Piedmont, Asia Minor, Africa, Canada, United States, and the West Indies. We prayed, and sang praises to God in English and German, and French, and it seemed at times as if Pentecost had come again,

Here was our beloved brother Oncken, with a number of German Lutherans, and among them some that had persecuted him; but here they embraced each other and declared that hereafter they would be brethren! Here was Tholuck, and with him, from other lands, a rich constellation of the brightest lights of the church militant—girded with strength, in the ripeness and vigor of manhood—consecrating their attainments, and casting their crowns at the feet of Jesus. Here too was a large gathering of aged men, with bald heads, and hoary locks, and sanctified hearts, and great attainments, and large experience, and ripened wisdom—in appearance meek as Moses, and venerable and excellent as Abraham—and O, their words of wisdom and grace, distilled upon us with an unction and fragrance like “The precious ointment upon the head, that ran down upon the beard, even Aaron’s beard, that went down to the skirts of his garments.” Finally, there was a large number of pious, talented, learned, and wealthy laymen, among whom there were, though “not many,” yet some noblemen, several Sirs, one Earl, one Lord, and two clerical sons of Lords. But never did I see a more enlightened, refined, and sweeter exemplification of piety than was exhibited by them, and it reminded me of David when he wrote the 131st Psalm.—“Lord, said he, my heart is not haughty, nor mine eyes lofty. Surely I have behaved and quieted myself as a child that is weaned of his mother; my

soul is even as a weaned child." In such an assemblage of disciples what could be anticipated or realized but a jubilee of love, a sitting-together in Christ Jesus? Nothing, nothing, and we enjoyed it in its fullness.

According to appointment the Conference assembled in Free Mason's Hall, August 19, 1846, and called to the Chair the Rev. Edward Bickersteth, a senior clergyman of the established church of England, a man greatly beloved by all denominations here, and who had been one of the principal agents in originating this enterprise.

The first session was spent in devotional exercises, and hearing a paper read by the Rev. Dr. King, giving an "Historical Sketch of the Evangelical Alliance." In the evening session the Conference was permanently organized by voting "that Sir Culling Eardley Smith, Bart, be requested to preside over the deliberations of the Conference," and a long list of the venerable fathers of the Conference out of whom a chairman was to be chosen at the beginning of each session, "to preside over the devotional exercises." This was an excellent arrangement, and imparted a solemn and venerable preciousness to the devotions.

Sir Culling is a youngerly man, I should think between thirty and forty years of age, could speak fluently to brethren from the continent in their native tongue; had been accustomed to preside in religious bodies, and in these deliberations has proved himself pre-eminently qualified for his station.

After appointing the Rev. W. Beven, of Liverpool, secretary, and the several standing committees, all of whom showed themselves also pre-eminently qualified for their work, they made everything go on just like clock-work—the Conference addressed itself to the business for which it was convened, but not without the deepest solicitude for the result; for here were brethren from more than twenty different denominations of Protestant Christians, of different nations and languages, gathered from the four quarters of the earth and from the islands of the sea. How could such a heterogeneous mass be consolidated into unity?

Three propositions for adoption by the Conference were presented by our excellent Baptist brother, Dr. Steane, from the Business Committee. No proposition had been offered before that would test the feelings of the body, and a discussion was therefore entered upon them with the deepest solicitude. They are as follows:

"I. That this Conference, composed of professing Christians of many different denominations, all exercising the right of private judgment, and, through common infirmity, differing among themselves, in the views they severally entertain on some points, both of Christian doctrine and ecclesiastical polity, and gathered together from many and remote parts of the world, for the purpose of promoting Christian union, rejoice in making their unanimous avowal of the glorious truth, that the church of the living God, while it admits of growth, is one church, never having lost, and being incapable of losing, its essential unity. Not, therefore, to create that unity, but to confess it, is the design of their assembling together. One in reality, they desire also, as far as they may be able to attain it, to be visibly one; and thus, both to realize in themselves, and exhibit to others, that a living and everlasting union binds all true believers together in the fellowship of the church of Christ, 'which is his body, the fullness of Him that filleth all in all.'

"II. That this Conference, while recognizing the essential unity of the Christian church, feel constrained to deplore its existing divisions, and to express their deep sense of the sinfulness involved in the alienation of affection by which they have been attended, and of the manifold evils

which have resulted therefrom; and to avow their solemn conviction of the necessity and duty of taking measures, in humble dependence on the Divine blessing, towards attaining a state of mind and feeling more in accordance with the spirit of Christ Jesus.

"III. That, therefore, the members of this Conference are deeply convinced of the desirableness of forming a confederation, on the basis of great evangelical principles held in common by them, which may afford opportunity to the members of the church of Christ of cultivating brotherly love, enjoying Christian intercourse, and promoting such objects as they may hereafter agree to prosecute together; and they hereby proceed to form such a confederation, under the name of 'The Evangelical Alliance.'"

Every sentence and word of these propositions were subjected to the most searching scrutiny, and every danger to be apprehended was most thoroughly considered, and when ready to take the vote, Sir Culling requested the brethren to rise and stand a few moments in solemn prayer to our heavenly Father, for his divine guidance in the decision of the question. It was a solemn moment, of the most intense and thrilling interest. The question was put and carried unanimously! We were astonished, overwhelmed! Our hearts were dissolved in thankfulness, and our eyes suffused with tears, and we all broke out and sung,

"Praise God from whom all blessings flow;
Praise him all creatures here below;
Praise him above, angelic host;
Praise Father, Son, and Holy Ghost."

When we had finished singing this verse, we still stood in rapturous astonishment. God was there. We knew not what to do, or say. We stood and looked one another in the face—our eyes were filled with tears. An aged father broke out and said, "Brethren, let us greet one another, if not with 'a holy kiss,' with a cordial embracing of each other by shaking hands;" and then, all over the vast hall, we were all, while yet weeping and rejoicing, grasping one another by the hand. O, feast of love! what will heaven be?

We will give the doctrinal basis in the next number.

THE REV. DR. SHERWOOD, recently President of Shurtleff College, Illin., has been appointed Cor. Sec. of the Am. Indian Mission Association at Louisville, as successor of the lamented Isaac McCoy.

A MEMORABLE EVENT.—The missionaries held a meeting recently at Constantinople, which was attended also by two missionaries of the Scottish Free church, and Rev. Mr. Pomroy, of Bangor. In pursuance of a request from the persecuted converts, they prepared a plan of church organization—a confession of faith, covenant, and a summary of discipline, which they deduced from the New Testament, and which, of course, corresponds more nearly with the Congregational system than with any other. A great responsibility is devolved on a Committee or session, for which the plan provides, but the decision is ultimately with the whole church. The first Protestant church in Constantinople has been regularly organized, on this plan, and its pastor and deacons ordained. May the little one soon become a thousand.—*Chr. Mirror*.

REV. MR. MOFFATT, Missionary in Africa, says he is putting The Pilgrim's Progress into the Sechanna garb, and remarks, if it does not travel this land through and through, I shall be mistaken.

Princeton Theological Seminary is reported to have in it, three classes, one hundred and forty students.

The Baptists of Michigan have resolved on the erection of a Theological Institution. If their means will warrant it, the building is to be commenced this fall.

Rev. Leonard Woods, D. D., has resigned the office of Abbot Professor of Christian Theology, in the Theological Seminary, Andover.

MONTHLY LIST.

<i>Ordinations.</i>	<i>Deaths of Baptist Ministers.</i>
J. Bray, St. Thomas, Canada, July 23	J. Lindsay, Lebanon, Ten., Sept.
E. Greathouse, County Line, Troup Co., Ga., Aug.	—Jackson, Wilton, Saratoga Co., N. C., Sept.
A. J. Chaplin, Wickford, R. I., Sept. 21.	J. Boggs, Hopewell, N. Y., Oct. 4.
P. B. Chandler, Social Circle, Ala., Oct. 1.	
<i>Churches Constituted.</i>	<i>Dedications.</i>
New York City (German) Sept. 30.	Milford, N. H., Sept. 25.
Fall River, Mass., Oct.	Middlefield, Mass., Oct. 21.

Miscellaneous.

YOUNG WIVES.

By Mrs. S. P. Green, of Rydal Mount, the new Female Seminary, Charlestown, Mass.

Of all the springs of human joy and love, which divine compassion has opened in the parched and sterile paths of this weeping earth, none "well up" with purer brightness, or deeper freshness to the thirsty and craving heart, than the trustful tenderness and tranquil happiness of a well balanced union.

Though the relation of marriage is highly solemn in its moral bearings, and unspeakably bitter in the hopeless woe it inflicts upon selfish and discordant natures, yet the sympathy, support, and serene confidence it bestows upon affectionate and elevated spirits, are its peculiar gifts.

A "mother's love" is as vital and fathomless as the life of her own soul, but its anxious and wasting cares, and trembling responsibilities, while they root her love more deeply, render a husband's sympathy and affection the necessary aliment of her happiness, and the rich reward of her maternal care and devotion. But, as the tranquillity of married life is more dependant upon the performance of real duties, and gentle concessions, than fine sentiment and abstract theories, we would endeavor to present to our young married readers some of its practical aspects, could we select any single view of peculiar importance, in the vast accumulation of influences which operate in domestic life. No expression of the face, no random word, no habit of manner, or cadence of voice, is unimportant and unnoted, at least by memory, which treasures them all up for after thought sooner or later. If, then, previous negations become positive

influences in married history, how serious must be the consequences of our actions and principles!

There are some general laws applicable in all cases, but so various are tastes, temperament, habits, circumstances, and position, that no one's experience will be fully adapted to the case of any other. We can only throw out a few remarks, to manifest our sympathy and interest for our youthful married readers, who have entered upon a path, the thorns or flowers of which may, in some instances, be of their own planting. Providence, it seems to us, has placed the precious treasure of domestic happiness more especially in the keeping of our own sex. Our habits, tastes, and truest attractions indicate the possession of this most delicate and impalpable of human influences. There are two elements of power, characteristic of the two sexes, and harmonizing in effect when each is exercised in its appropriate sphere. No woman who has true taste or self-respect would rob her own brow of its reflected glory, by casting her husband's crown of manhood beneath her feet, to gratify an unfeminine and undignified love of ascendancy and "management." Her influence, like the color and perfume of a blossom, will pervade her gentler province with its grace and sweetness, while she honors his manly prerogatives and nobler attributes, as the highest compliment to her own understanding and taste.

Of the eminent Bishop Kennicott's wife, Mrs. Hannah More wrote, that "she was the object not only of her husband's affection, but of his pride; and he loved her as much from taste as tenderness." Such an elegant tribute to a tender and high-minded wife far outweighs the brightest gems "of Ormus and of Ind."

Let not the young wife simply imagine that the marriage vow secures her all the acquisitions, which can only be won by the exhibition of actual qualities in seasons of trial and duty. She has obtained the lover, but she has still a higher achievement to accomplish. Hopeless disappointment and chilled affection, or the slow and rich reward of a husband's increasing tenderness and approving judgment, are now, like the "lights and shadows" of an April sky, trembling in her horoscope. Her own principle of duty will "weave the warp and weave the woof" of her future lot. She has entered upon a scene solemnized by serious claims and high responsibilities. Her former theories and present knowledge are useless to guide her sensitive and apprehensive spirit. She must commence with her own self-discipline. Her poetic abstractions of excellence must be converted into tangible duties, and her craving sensibilities must nourish, by patient tenderness, the love that querulous demands would weary and repel.

She must not only minister to his domestic comfort and enjoyment, but she should create in herself new tastes and faculties, and task all the deeper energies of her own nature, to meet the nobler necessities of his heart and mind, that no other source may be found to supply to him the aspirations and sympathies born of her intellect and tenderness.

When a union, founded upon sympathy and taste, is sanctified by religious faith, and "made sure and steadfast," by a "hope of life everlasting," the "spring" is then fed from a "fountain" whose "living waters" will nourish the roots of the soul's nobler affections,

"Till all be made immortal."

TEACHING IN THE CHURCH.

The word teaching, in the Greek language, signifies *showing beautiful things*. As, if a man had gems, precious stones, coins, or other curious and rare articles, and were to present them in order to the view of an in-

dividual, or assembly: or if a lecturer on any subject, unfold its beauties, and set them clearly before his audience. A good and accomplished reader of the Poets will do this sometimes to admiration. In this manner, Addison first pointed out the beauties of Milton's *Paradise Lost*—and so well did he perform his task, that all intelligent readers of those works since his time, have perceived those beauties, and are constantly discovering more.

The word teaching in the Saxon, means *touching*. So that he who teaches, *touches the things*. This palpable mode of instructing the mind by the medium of the senses, is one of the finest kinds of teaching, and the very word which our Saxon ancestors invented, is proof that they well understood the art.

In all ages of the world and of the church, teachers have been required: and there have always been persons fitted by nature and habit for it. The office of teaching was one of the gifts of the Spirit, as we find it enumerated on two or three occasions as such; and the church had its teachers, recorded by name occasionally, as in the 1st and the 13th of Acts.

Before a man can teach, he must be able and willing to learn. Jesus is said to have learned of the Father. The Apostles learned of Jesus. The first churches were taught by the Apostles; and there are no other persons of whom to learn Christianity, save Jesus and the Apostles, to this day. Under Judaism, Moses learned of God, and then taught the priests and elders, who again instructed the people. Those who were called Doctors of the Law, were teachers—the word doctor signifying teacher.

As Jesus was the Great Teacher, he who would fill that office should learn of Him. The gospel narratives contain abundant examples of His mode of instructing. The Sermon on the Mount, is *one* exceedingly beautiful specimen,—containing the finest exposition of the Law as given by Moses, ever heard or read. Observe how brief, terse, vigorous, pointed, and emphatic it is. It may well be recorded of Jesus, that the people were astonished at his doctrine, (teaching) for he taught them as one having authority, and not as the Scribes.

Another mode was by parables. The prodigal son, the two talents, the householder and vineyard, the ten virgins, the sower and the seed, the rich man and Lazarus, are some of the beautiful and graphic methods by which he instructed the people.

Another mode was by familiar discourse. Beautiful instances may be found in His conversations with the Apostles, the woman of Samaria, Martha and Lazarus, Mary, Simon, with whom he went to eat, the rich young man, the inquisitive lawyer, and the mother of James and John. The great charm of his teaching consisted in illustrating every subject by what was near at hand. It was natural, simple, beautiful, profound, and every person that was disposed, might understand.

Another, was by brief and pointed discussion, wherein he never failed to elicit the truth and expose the error. The gospels of Luke and John, contain many examples. The dispute with the Sadducees respecting the resurrection—with the scribes and priests concerning the Messiah,—and with the Pharisees in reference to the Sabbath, and about eating with unwashed hands, are admirable instances. But the finest specimen which Jesus presented was his example. He was always right, always good, always perfect. No one could successfully find fault with him. Whether he ate, or drank, or slept, was silent, or spoke, went from one place to another, or remained quiet; whether he praised or blamed, prayed or menaced, blessed or cursed, he was always right. The next teaching is that of the Apostles,

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Historical and Biographical.

CLEMENT OF ROME AND HIS TIMES.—Continued.

THE Epistle of Clement to the Corinthians deserves our special study. It is the only surviving monument of uninspired Christian wisdom in the Church of the first century. We agree with Mosheim, Waddington and Neander, in regarding Clement as the first of the so called *Apostolic Fathers*, that is, uninspired Christian writers, who had enjoyed personal intercourse with the Apostles. Five writers are generally assigned to this class: Barnabas, Hermas, Clement, Ignatius and Polycarp. But the Epistle ascribed to Barnabas is of doubtful parentage. Indeed we find internal evidence that it was written by some Alexandrian Christian Jew of the second century, as late as the reign of the Emperor Hadrian, (xiii. 14.) It cannot, therefore, have been the production of Barnabas, the companion of St. Paul. The Shepherd of Hermas, though it purports to have been written at Rome, in the time of Clement, Dr. Mosheim thinks is clearly traceable, not to the Hermas mentioned by St. Paul, (Rom. xvi. 14) but to Hermas, a brother of Pius, Bishop of Rome in the middle of the second century. Of course, there remain but three genuine Apostolic Fathers, (if that phrase be allowed,) namely, Clement, Ignatius and Polycarp. But the writings of the two last, though genuine, belong to the early part of the second century; thus leaving Clement as the solitary uninspired writer of the Apostolic age whose works have come down to us. And of the works ascribed to him, only this one can be fully relied upon as genuine and unquestionable. Even if the fragment of what is called his Second Epistle were allowed as genuine, it would add little to the more copious information contained in the first, which alone connects itself by authentic marks with the history of the Church in the first century.

The personal reputation of Clement at the time was great—greater than that of any man in the Church universal, the Apostle John only excepted. His venerable age, his early missionary labors, his intimate acquaintance with St. Paul, together with the recorded testimony of that great Apostle in his favor—all these circumstances concurred, with his eminent position

as senior bishop of the great metropolitan church, to give weight to his opinions, independent of their high intrinsic value. This appears first from the number of writings afterwards forged in his name, to serve, as Neander observes, "some hierarchical or doctrinal purpose," including two Syrian Epistles to Celibates, the "Apostolic Constitutions" and "Apostolic Canons," said to have been collected by him; the "Recognitions of Clement," and the "Clementina."* But it appears also in a far more honorable and agreeable manner from the care with which his genuine Epistle was preserved, the extent to which it was transcribed and circulated, the esteem in which it was held, and the frequency with which it was read in the early churches. Perhaps it is owing to this last cause, more than to any other, that it has come down to us in such purity. That the writings of Ignatius have been interpolated by the hierarchical party, in the third century, is very generally admitted, even by some candid Episcopalians, as we shall perhaps have occasion to show hereafter. But in the case of Clement, as we have seen, that party preferred to take the bolder method of forgery, as, on the whole, less liable to detection, leaving his own writings unaltered. The doubts expressed by Neander in regard to one remarkable passage in his Epistle to the Corinthians, we think admit of a satisfactory solution, in harmony with its general strain and sentiments. But this will best appear from our analysis.

It is indeed a remarkable circumstance that this celebrated Epistle, of whose authenticity there seems in early times to have been no doubt, and which is quoted by Irenæus, of Lyons, and Clement of Alexandria, in the second century, as well as by Origen in the third, was at one time supposed by the learned world to be lost. But after having been sought for in vain from the revival of letters in the fifteenth century, it was at length recovered by the diligence of Dr. Patrick Young, an English scholar and antiquarian, and printed at Oxford in 1603, from a manuscript supposed to be

* As these spurious productions, from being ascribed to Clement, were among the *causes* as well as *effects* of the corruption of the Christian Church, our readers may be interested in the following account of them. "These Epistles," says Neander, speaking of those in Syriac, translated by Wetstein into Latin, "altogether bear the character of having been counterfeited, in the latter years of the second, or in the third century, partly in order to enhance the value of celibacy, partly in order to counteract the abuses which rose up under the cover of a life of celibacy. They were first quoted in the fourth century by Jerome and Epiphanius." "The eight books of Apostolic Constitutions," says Mosheim, "are the work of some ascetic author, who having taken it into his head to reform the Christian worship, which he looked upon as degenerated from its original purity, made no scruple to prefix to his rules the names of the Apostles, that they might be more speedily and favorably received. The Apostolic Canons, which consist of eighty-five ecclesiastical laws, contain a view of the Church government and discipline received among the Greek and Oriental Christians in the second and third century. The Recognitions of Cle-

as old as the Council of Nice, in the fourth century.* In the penury of facts, therefore, concerning the life of this apostolic man, how thankful should we be that, what is of so much greater importance, his temper, opinions and principles, his conceptions of Christianity, and of the constitution of the Christian Church, can be now learned from himself. It is our intention to devote the residue of this article to a somewhat particular examination of this first genuine document of uninspired Christian antiquity. We shall inquire into its occasion, analyze its contents, make some interesting extracts, and then deduce some conclusions to which we attach great importance. The mirror which clearly reflects the precise internal form and spirit of the churches of Corinth and Rome, for thirty years after the death of St. Paul, may well fix the eye of a Christian, and especially a Baptist, in profound and earnest contemplation.

Clement's first Epistle to the Corinthians, then, (for by this title it is usually known,) is in reality a letter from the church of Rome, addressed to the church of Corinth, in reply to a communication from the latter church, soliciting its advice and assistance under circumstances of peculiar difficulty. It seems, from internal evidence, confirmed by the testimony of the historian, Hegesippus, that certain venerable men, for a long time elders or overseers of the Corinthian church, about the year 95, had been put out of office by the vote of the majority of members, for some cause not involving the want of fidelity on their part, and that the church was thereby thrown into great confusion. It appears, farther, that the church (amid the trials of the Domitian persecution) had been hurried into precipitate action, through the intrigues and influence of a very small number of factious and discontented individuals, against the judgment of a large and upright minority. By this rash step, great dissension and reproach had been incurred; and the evils became so serious and alarming, that it was finally agreed by both parties to seek counsel of their brethren in Rome. The intercourse between Corinth and Rome was at that time constantly kept up, like that between Boston and New York now, by the active agency of commerce.

ment, which differ very little from the Clementina, are the witty and agreeable productions of an Alexandrian Jew, well versed in philosophy. They were written in the third century, with a view of answering in a new manner the objections of the Jews, Philosophers and Gnostics against the Christian religion; and the careful perusal of them will be exceedingly useful to such as are desirous of information with respect to the state of the Christian Church in the primitive times."

In this last extract, from Dr. Mosheim, we remark an instance of the loose way in which it is too common to speak of the "primitive" church and "primitive" times, as if that title belonged to the whole period before the era of Constantine. But with all due deference to Dr. Mosheim, and others, we must protest against the application of the term "primitive" to any period of the Church beyond the death of St. John, as a fruitful source of deception, however unintended.

* This was the celebrated MS. of the Septuagint and New Testament, presented to Charles I. from Cyril, Patriarch of Constantinople, who obtained it at Alexandria.

Fortunatus appears to have been the messenger dispatched to Rome ; and the church of that city, after a patient examination of the affair, appointed two of their members, Claudius Ephebus and Valerius Bito, as their delegates to visit Corinth, and aid in composing the differences ; while Clement, in the name of the church, was chosen to prepare an Epistle expressive of their views, and adapted to give efficacy to their fraternal counsels. The introductory and concluding paragraphs are full authority for the facts we have thus stated. In the first they say, "Brethren, the sudden and unexpected dangers and calamities that have fallen upon us, have, we fear, made us the more slow in our consideration of those things *which you inquired of us* ;" in the last, "The messengers whom we have sent unto you, Claudius Ephebus and Valerius Bito, with Fortunatus, send back to us again with all speed, in peace, and with joy, that they may the sooner acquaint us with your peace and concord, *so much prayed for and desired by us*, and that we may rejoice in your good order." How pertinent, affectionate, delicate and truly primitive is this language of the Roman church of the first century ! How sad to think of its altered tone in after ages, when it had turned away from Christ, and enthroned in its bosom the Man of Sin !

The entire Epistle is long, and composed with great care, after the manner of St. Paul, but more diffuse ; the whole arrangement having strict reference throughout to the condition of the Corinthian Church. It consists of four parts—an introduction, an argument, an application, and a conclusion.

The introduction includes a salutation, an apology, a commendation, and a reproof. The salutation is not more remarkable for its attachment to apostolic models, than for its recognition of the sisterly union, equality and affection of the two churches. "The Church of God which is at Rome to the Church of God which is at Corinth, elect, sanctified by the will of God, through Jesus Christ our Lord : Grace and peace from the Almighty God, by Jesus Christ, be multiplied unto you." The apology for delay we have in part already quoted ; and it is chiefly important as containing an evident allusion to the persecution of Domitian, A. D. 95, which fell first and most severely upon the Christians of Rome. Judaism had been recognized by the Roman Senate as a lawful religion for all but Roman citizens. Christianity, however, not being a national religion, was not thus legally recognized ; and Christians, therefore, were at all times exposed to public accusation for impiety to the gods, and on refusing to worship the image of the emperor, to punishment for contumacy and high treason ; and they often did thus suffer, from private malice and popular violence, when no imperial edict was issued expressly against them. Domitian's rage was perhaps roused less by fear of Christ's relatives in Judea, than by the conversion of his own cousin and colleague in the consulship, Flavius Clemens of Rome, together with his wife and niece, both of whom were named Flavia Domitilla. The former was put to death, and the two latter banished. Among

the Christian sufferers of the provinces in this persecution was the Apost John, who was banished to Patmos. How Clement himself escaped the general storm, we do not know ; probably by a temporary concealment of flight, which, among other disturbing effects, delayed the action of the church upon the request from Corinth. A mere allusion to this state of things was a sufficient apology. Then follows a commendation of the Corinthian Christians, which, as containing a noble and beautiful testimony to their character for the preceding forty years, is too important to be omitted. Those who best know the traits of the native Greek mind, and the Corinthian character in particular, and who remember the early trials they brought on this church, A. D. 57, within five years of its origin, will be best able to appreciate this authentic tribute of the sister church to the power of Christianity in harmonizing, purifying and ennobling man, amidst the worst temptations of commerce, wealth, luxury, learning and licentiousness, stimulated and sanctioned by the most abominable idolatry ! “ For who that has ever been among you,” says Clement, “ has not experimented the firmness of your faith, and its faithfulness in all good works, and admired the temper and moderation of your religion in Christ, and published abroad the magnificence of your hospitality, and thought you happy in your perfect and certain knowledge of the Gospel ? For ye did all things without respect to persons, and walked according to the laws of God, being subject to those who had the rule over you. And giving the honor that was fitting to the aged among you, ye commanded the young men to think those things that were modest and grave. The women ye exhorted to do all things with an unblamable and seemly and pure conscience, loving their own husbands as was fitting ; and that keeping themselves within the bounds of a due obedience, they should order their houses gravely, with all discretion. Ye were all of you humble-minded, not boasting of anything, desiring rather to be subject than to govern, to give than to receive, being content with the portion God has dispensed to you ; and hearkening diligently to his Word, ye were enlarged in your bowels, having his sufferings always before your eyes. Thus a firm, a blessed and profitable peace was given unto you, and an insatiable desire of doing good ; and a plentiful effusion of the Holy Ghost was upon all of you. And being full of good designs, ye did with great readiness of mind, and with a religious confidence, stretch forth your hands to God Almighty, beseeching him to be merciful to you, if in anything ye had unwittingly sinned against him. Ye contended day and night for the whole brotherhood, that, with compassion and a good conscience, the number of his elect might be saved. Ye were sincere, and without offence, toward each other, not mindful of injuries. All sedition and schism was an abomination unto you. Ye bewailed every one his neighbor’s sins, esteeming their defects your own. Ye were kind one to another, without grudging, being ready to every good work. And being adorned with a conversation altogether virtuous and religious, ye did all things in the fear of God, whose

commandments were written upon the tables of your hearts." Clement then briefly, but plainly, charges the present disorders which agitated this once honorable and flourishing church to the "unjust and wicked envy" of a "few heady and self-willed men," who had stirred up "the young, the foolish, and those of no reputation," against "the aged, the wise, and the honorable." * * * "Therefore righteousness and peace are departed from you, because every one hath forsaken the fear of God."

His argument is designed to apply a remedy to the grand cause of the evil. The plan at first sight is obscure ; but on closer inspection, we find it falls into the form of a sorites. The logical argument lies in six propositions, intimately related thus : There can be no place where there is envy against the righteous ; the righteous are known by their obedience to the will of God ; the will of God is righteousness and peace ; righteousness and peace are attained by faith ; faith requires Divine order to be observed in all things, even to the appointment of times, places, offices, and persons ; the observance of Divine order will therefore sustain the righteous, suppress envy, and restore peace to the Church. Every step in this argument is fortified by scriptural precepts, examples, and analogies, and followed up by earnest and affectionate exhortations. The following particular analysis will show more of his manner of reasoning and illustration, though his propositions are not laid down as here in logical form.

I. *There can be no peace where there is envy against the Righteous.*—Ancient examples—Cain, Esau, Joseph's brethren, the Israelites in Egypt against Moses, Aaron, and Miriam, Dathan and Abiram, Saul against David. "Examples of our own age"—Persecution of the Apostles, Peter, Paul, other martyrs of the Church, both men and women—separation of families—overthrow of cities—extinction of whole nations. "We, brethren, are in the same lists, and the same combat is prepared for all." Hence exhortation to study the rule of duty—to repent of this, and all other sins—and look to the precious blood of Christ for salvation, encouraged by the Divine promises.

II. *The Righteous are known by their obedience to the will of God.*—Examples—Enoch, Noah, Abraham, Lot in Sodom, Rahab in Jericho. Hence exhortation to lay aside pride and anger ; abandon the factious party—adhere to the righteous, the true friends of peace—and cultivate patience, humility, and the fear of God, after the example of Christ, and of those who foretold his coming, Elijah, Elisha, Ezekiel, Abraham, Job, Moses, but particularly David in the 51st Psalm.

III. *The will of God is Righteousness and Peace.*—His works of creation and providence are full of order and harmony. He calls us to a holy peace, in Christ, with him and one another. Let us then rather offend the factious party than offend him. Let us peacefully discharge all our relative duties to the Church and to our families, in his fear.

IV. *Righteousness and Peace are attained by Faith.*—First, faith in

God—as the friend of righteousness, the hearer of prayer, the fulfiller of promises, especially the great promise of the future resurrection, of which he has given us many analogies in nature—as infinite in his power, knowledge, presence, and electing love—whose curse or blessing must be with us forever, and whose blessing is attained by sinful men only through faith in his Son Jesus Christ our Lord—this method of justification the same in all ages. All truly good works spring from this justifying faith. Hence exhortation to diligence in good works—united prayer for the fulfillment of God's promises, and earnest application of mind to please him, and secure the grace of our great High Priest and Intercessor above.

V. *Faith requires Divine Order to be observed in all things.*—For all things are made subject to Christ, and he will put all his enemies under his feet. His friends are those who submit to his authority in all things—even as to times, places, offices, and persons appointed by him. Analogy of an army—analogy of the human body. All our gifts from him. He has absolute power over us. Analogy of the Jewish economy. Our superior light, privileges, and responsibility, under the law of Christ made known by his Apostles. Bishops and deacons are officers of his appointment now, as really as Aaron was of old by the budding of his rod. Men chosen to these offices according to Apostolic rules, are chosen by Christ, and while faithful in their office must be sustained by the Church.

VI. *The observance of Divine Order will therefore sustain the righteous, suppress envy, and restore peace to the Church.*—Such being the issue of the whole argument, Clement proceeds to press its application on the conscience of the Corinthian brethren.

The application consists, first, in a mild but pungent reproof for their disorderly conduct in putting their faithful bishops out of office. “Wherefore we cannot think that those may justly be thrown out of their ministry, who were either appointed by them (the Apostles), or afterwards chosen by other eminent men, with the consent of the whole Church! and who have, with all lowliness and innocence, ministered to the flock of Christ in peace, and without self-interest, and were for a long time approved of all. For it would be no small sin in us, should we cast off from their ministry (literally *bishopric*) those who holily, and without blame, fulfill the duties of it. But we see how you have put out some who lived reputably among you from the ministry, which by their innocence they had adorned.” Such treatment Clement maintains is, according to the Scriptures, nothing less than the persecution of the righteous—aggravated by coming not from the wicked, but from brethren in Christ; rending the unity of the body of Christ, offending his little ones, perverting many, discouraging many, and deeply grieving all good men—in this case, aggravated still more by the high reputation of the church of Corinth—by the low character and small number of the ringleaders of the faction—and by its bad influence on Jewish and Heathen unbelievers.

Hence he exhorts the majority to repentance, unity, prayer, humility, love, and self-sacrifice for the good of the Church, especially the leaders in disaffection, and urges many noble examples of such a magnanimous spirit. He exhorts the minority to pray for the offenders, that they may meekly receive correction from their brethren and from God. Lastly, he entreats the chief offenders themselves, to submit to their faithful and injured pastors in humble repentance, subjection, and silence; reminding them that it is better to be "little ones" in Christ, than to be cast out of his fold, here and hereafter.

The conclusion consists of a solemn and affectionate prayer that God would fill them with the graces of his Spirit appropriate to their condition; of a request for the speedy return of the messenger, already quoted; and of a devout, Pauline, but peculiar benediction, and Christian doxology.

Such is a feeble outline of this admirable epistle, which in length exceeds St. Paul's to the Romans, and nearly equals *both* of Paul to the Corinthians. Though not equally sustained throughout, it abounds in passages of great power and vigor, eloquence and pathos. It will be seen that it is logical in structure, purely evangelical in doctrine and spirit, and high in moral tone. No traces of superstition are found in it. Every part of it breathes the freedom and spiritual freshness of the Apostolic age. Though not an inspired writing, and therefore open to imperfection and error; yet it is next to the inspired writings in antiquity, and its authority as an authentic index of the times exceeds that of any human composition whatever. We proceed then briefly to indicate some of its uses.

First. *This Epistle is fatal to all the bold pretensions of the Papacy.*—If the claims of authority be well grounded, they will necessarily be highest, the nearer their source. If then a right of supremacy over the Universal Church had been really vested in St. Peter, and he had, at his death, transmitted it to the bishops of Rome, as his lineal successors through all ages, here is the time, and this the place, for the full assertion of the fact. Here is the first occasion recorded in history, when it *could* and *should* have appeared in all its vigor. But strange to say, to the ear of a modern Roman Catholic, not a word of this nature is found! In this first recorded interposition of the Church of Rome in the affairs of another church; and that church too the principal church in the province of Achaia, nothing is said of the "Chair of St. Peter"—of the "Authority of the Holy See"—of the jurisdiction, supremacy, and infallibility of the "Roman Pontiff"—of the "Holy Mother Church"—"the Mother and Mistress of all churches"—of the "Commands of the Church," or even of the "Sacraments of the Church;" things which figure so largely in the ecclesiastical history of after ages, and in the Decrees and Canons of the Council of Trent. Here is sin reprov'd in the church of Corinth—"sin after baptism," of course—yet not a word of the necessity of Penance, or Auricular Confession, or Priestly Absolution. Here are earnest exhortations to repentance

and prayer and confidence in Christ "our High Priest, the protector and defender of our weakness;" but not a word of the intercession or invocation of saints, nor even of the Virgin Mary—so much recommended and relied upon by modern Romanists. How happens this? Did not the Church of Rome—"the Unchangeable Church," as we are now exultingly told—at that primitive time know her own prerogatives? Did not her chosen bishop, Clement, "whose name was in the book of life," the companion of the Apostles, understand his own apostolic authority as the successor of St. Peter? Did ever any modern Pope, however humble, so forget himself, as not even to hint at his high powers and titles? Yet Clement so completely merges himself in the Church in whose behalf he writes, as not once to mention his own name! And so far from using the language of authority, anathemas, or menace, he employs only argument, expostulation, entreaties and prayers. The conclusion is irresistible. If the Roman bishop in the first century had no jurisdiction over the church of Corinth, then the claim to universal jurisdiction now, as derived from Apostolic succession *through Clement*, can be of no possible validity. This single ancient document cuts off all such claims forever, and confounds all the Papal pretensions to a primitive antiquity.

Secondly. *This Epistle shows that Churches of the first Century were entirely Independent in Jurisdiction, but intimately united by the attractions of a common Faith, established Order, and Christian affection.*—Hence their individual completeness and authority for all ecclesiastical acts, according to Matt. xviii. 17, 20. 1 Cor. v. 1, 13. 2 Thess. iii. 6, 15; and at the same time their general unity and fraternal intercourse in all parts of the world. Paul speaks (2 Cor. iii. 1) of their interchanging letters of commendation and communion; and of their choosing messengers in common, to convey the fruits of their bounty to destitute places, (2 Cor. viii. 19.) And now from Clement we learn that in his time they interchanged letters and messengers for the purpose of mutual information, encouragement, advice and assistance. How noble this Independence! How beautiful this Intercommunion! How perfect the equipoise of these two principles of Church Unity—like that of the centripetal and centrifugal attractions! How magnificent the Unity of Christ's Universal Church, made up of such free and fraternal elements—ten thousand orbs of light and love, revolving around Christ, their common centre, in blissful harmony! Such was the Catholic Christian Church of the first century.

Thirdly. *This Epistle shows in what light the Scriptures were then regarded.*—Everywhere Clement speaks of them as of Divine original—as the words of the Holy Spirit—as the sole rule of Christian Faith, Hope, and Obligation, from whose decisions there can be no appeal. He refers to them continually, more than 130 times in this one epistle, and quotes them copiously; in one instance to the extent of a whole chapter, the 53d of Isaiah, and in another, all but the last two verses of the 51st Psalm.

Like the Apostles, he quotes indifferently from the Hebrew and the Septuagint. He quotes from the New Testament Scriptures, as of equal authority with the Old. We give one or two examples. The first is a remarkable testimony of the *primitive* Church of Rome against two practices of the *modern* Church of Rome—the Prohibition of reading the Scriptures, and Persecution by Christians. “Look into the Holy Scriptures, which are the true words of the Holy Ghost. Ye know that there is nothing unjust or counterfeit in them. There you shall not find that righteous men were ever cast off by such as were good themselves. They were persecuted; but it was by the wicked and unjust. They were cast into prison; but they were cast in by the unholy. They were stoned; but it was by transgressors. They were killed; but by accursed men, and such as had taken up an unjust envy against them. And all these things they underwent gloriously. For what shall we say brethren? Was Daniel cast into the den of lions by men fearing God? Ananias, Azarias, and Misael, were they cast into the fiery furnace by men professing the excellent and glorious worship of the Most High? God forbid.” Again, “Take the Epistle of the blessed Paul the Apostle into your hands. What was it that he wrote to you at his first preaching the Gospel among you? Verily he did, *by the Spirit*, admonish you concerning himself, and Cephas, and Apollos, because that even then ye had begun to fall into parties and factions among yourselves. Nevertheless, your partiality then led you into a much less sin; forasmuch as you placed your affection upon Apostles, men of eminent reputation in the Church, and upon another who was tried and greatly approved by them. But consider, we pray you, who are they who have led you astray, and lessened the reputation of that brotherly love that was so eminent among you? It is a shame, my beloved, yea, a very great shame, and unworthy of your Christian profession, that the most firm and ancient church of the Corinthians should by one or two persons be led into a sedition against its elders.”

Everywhere, as the fruit of this undivided and profound reverence for the Scriptures, we find the most grand, holy, and lovely views of the character of God, and of our relations to him, through his Son, who is “the sceptre of his Majesty, whose sufferings are the sufferings of God, whose blood is most precious in his sight, who gave his flesh for our flesh, and his soul for our soul; by faith in whom we are justified, and not by our own wisdom, or knowledge, or piety, or the works which we have done in the holiness of our hearts.” Hence his animated appeal: “Have we not all one God, and one Christ? Is not one Spirit of Grace poured out upon us all? Have we not all one calling in Christ?”

Fourthly. *This Epistle recognizes no other officers of the Church as of Divine appointment, but Bishops and Deacons.*—We are aware there is one passage which has been supposed to teach a different doctrine. It is

as follows, "The high priest has his proper services, and to the priests their proper place is appointed, and to the Levites appertain their proper ministries, and the layman is confined within the bounds of what is appointed to laymen." This is the passage which Neander supposes must have been interpolated by the Hierarchical party in the third century. But there is, we think, a better explanation, as already will appear from our analysis of Clement's argument. The truth is, that in this passage Clement is speaking of the Jewish economy, not of the Christian; and all the use he makes of the analogy is this: God, who established the order of the old dispensation, has also fixed the order of the new, and as the new is far better, we are the more bound to abide by it. And what is this new order? "Christ was sent by God; the Apostles by Christ. They appointed the first fruits of their conversions to be bishops and deacons over such as should afterwards believe, having first proved them by the Spirit. And what wonder if they to whom such a work was committed of God in Christ, established *such officers as we before mentioned*, when even that blessed and faithful servant in all his house, Moses, *set down in the Holy Scriptures all things that were commanded him*. So likewise our Apostles knew by our Lord Jesus Christ, that there should contentions arise upon account of the Bishopric. And therefore having a perfect foreknowledge of this, they appointed persons as we have before said, and then gave direction (of course, "*set down in the Holy Scriptures*," as 1 Tim. iii. Titus i. &c.) how when they should die, other chosen and approved men should succeed in their ministry."

Here then we have Clement's express and solemn testimony that but *two* orders of officers were appointed in the Christian Church by the will of God: But more than this. He all along shows that more than one bishop existed in the Corinthian Church at the time, against whom the sedition had been raised; and he alternately calls them bishops and elders, thus proving that these were then names of the same office. No body of elders or presbyters, as an order distinct from bishops or pastors, is once alluded to; nor is the existence of such a distinct body of officers, either *lay* or *clerical*, compatible with his account of the Divine Order established by the Apostles in the Church. Here then the mistake of our Episcopal and Presbyterian brethren is clearly exposed by a most unexceptionable witness. It is painful to see good men, like those in the London Christian Observer, (Vol. 1,) resorting to mistranslations to avoid so plain a testimony, and still more, to find church historians like Milner, Waddington, and Milman, in the face of this testimony, assuming that Episcopacy, in the modern sense, was established in the first century. Clement's testimony further shows how little weight is due to the reasonings of Vitringa, Lightfoot, Whately, Colman, and others, who think the Primitive Church was modeled after the order of the Jewish Synagogue, and not upon the express revelation of the will of Christ; and who hence infer that its order may be

changed at discretion. Not so thought Clement, the companion and eye-witness of the Apostles. Nothing can be more foreign from the whole tenor of his argument, and its application to the Corinthian Church. To depart from the Order divinely established, he considered to be a manifest departure from the fear of God, offensive to him, and fatal both to righteousness and peace.

Fifthly. *This Epistle proves the Popular Constitution of the Christian Churches in the first century.*—This appears from the fact that Clement writes not in his own name and authority, but wholly in the name and by the authority of the Church of Rome, of which he was a pastor. "The Church of God at Rome to the Church of God at Corinth." It appears also from the fact that church members without exception, are addressed as the rightful depositories of church power. The consent of the whole Church, "is supposed to be necessary to ratify the election of pastors; and this not as anything peculiar to Corinth, as Waddington imagines, but as a part of the New Testament Order, established by the will of God. Both bishops and deacons, being of popular election, are regarded as justly responsible to the Church for their fidelity. Hence, while Clement blames the Corinthians with freedom, for *abusing* this power, by deposing *worthy* bishops, he never blames them as if they had *usurped* it. This is a point of the utmost moment, in settling the question of the popular constitution of the Church.

Sixthly. *This Epistle shows that the churches at the close of the first century were still Spiritual in composition and character.*—The Corinthians are addressed as "elect and sanctified" persons—as men and women, on all of whom was a plentiful effusion of the Holy Ghost, "adorned with a conversation altogether virtuous and religious," and "walking in the fear of God, whose commandments were written on the tables of their hearts." In reading these words, our thoughts are carried back to the time when Paul first entered Corinth (A. D. 52) a stranger, "in weakness and fear and much trembling, determined to know nothing among them but Jesus Christ and him crucified," and the Lord said unto him, "Fear not—for *I have much people in this city.*" We know from Luke of what materials this church was originally composed—for "many of the Corinthians hearing believed and were baptized;" and such was the evidence of their genuine conversion, notwithstanding many imperfections, that after the lapse of five years, the Apostle regarded them still as "the seal of his Apostleship in the Lord." We now rejoice to learn from Clement, that the evils rebuked by Paul in his Epistles were corrected, and that up to A. D. 95, they had continued to bear a high Christian character, and to enjoy for nigh forty years, a firm, blessed, and profitable peace. In their present troubles we see indeed the fresh outbreak of the native evils of pride and party spirit, so long suppressed by the operation of Divine Grace, and we see, too, the *rapidity with which they wrought on the inflammable Greek temperament.*

Circumstances had aided their development. The very prosperity of the Church, for so many years, in a rich commercial city like Corinth, brought with it serious spiritual perils. Many were tempted to join it from improper motives, and the vigilance of discipline might be gradually relaxed, especially that self-discipline so necessary to the keeping of the heart. "All honor and enlargement were given you," says Clement, "and in you was fulfilled the word of God to Israel, Jeshurun waxed fat and kicked." What a warning is here to churches of our own day.

But while the purest churches on earth are liable to disorder, at times, from the causes above named, fomented by the unseen influence of the Grand Enemy, they may always hope to recover the right path speedily, when the body is sound at heart; that is, composed of truly spiritual members, united by a living faith to Christ the Head. And because it was so at Corinth, no lasting schism ensued. Clement knew the mighty power of this faith, working by love, and everywhere, in addressing the Church, seeks to rouse it into proper action by the most quickening examples and tender appeals. "We know," he says, "how many among ourselves have given up themselves unto bonds, that thereby they might free others from them. Others have sold themselves into bondage, that they might feed their brethren with the price of themselves." * * * "Let us therefore, as many as have transgressed by any of the suggestions of the adversary, beg God's forgiveness. And as for those who have been the heads of the sedition and faction among you, let them look to the common end of our hope." * * * "Who is there among you that is generous? Who that is compassionate? Who that has any charity? Let him say, 'if this sedition, this contention, and these schisms, be upon my account, I am ready to depart; to go away whithersoever ye please; and do whatsoever ye shall command me; only let the flock of Christ be in peace, with the Elders that are set over it.' He that shall do this, shall get to himself very great honor in the Lord, and there is no place but what will be ready to receive him. For the earth is the Lord's, and the fullness thereof. *These things they who have their conversation towards God not to be repented of, both have done, and will always be ready to do.* Facts, such as are here alluded to, are glorious fruits of a spiritual Christianity, and could not be heard with indifference by any man in the Corinthian Church having the Spirit of Christ. And the result shows that they were not. Clement's remonstrances were successful. And in the time of Dionysius of Corinth, seventy years after this, we find the Church a united and flourishing body.

Finally. *This Epistle furnishes strong confirmation, that the primitive churches were all Baptist Churches.*—We say "confirmation," because the evidence of the New Testament alone must always be regarded by Baptists as perfectly decisive of the fact; so that even if in Clement's time we found traces of Pædo-Baptism, we should still firmly say, "To the law and the testimony." But in truth, we find no such traces in Clement's time.

Not the slightest allusion to Infant Baptism is found throughout this long and copious Epistle. And yet there were occasions, when, had it existed, it must of necessity have been introduced, as when twice he speaks of the religious duties of parents to their children, the last time quite fully. The inference is inevitable. The practice was unknown in the churches of the first century. This is the inference of Mosheim and Neander, as it must be of every sacred reasoner and candid historian. But if Infant Baptism was then unknown, it follows that the primitive churches were all Baptist churches. The conclusion may be unpalatable to many; but history here has but one voice, and that voice is sacred.

To the *Baptist Church Catholic*, then, and not the *Papal*, belongs the eloquent language of Macauley: "The history of that Church joins together the two great ages of human civilization. No other institution is left standing, which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when cameleopards and tigers bounded in the Flavian amphitheatre. She was great and respected before the Saxon had set foot on Britain—before the Frank had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshiped in the temple of Mecca. And she may still exist in undiminished vigor, when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London bridge, to sketch the ruins of St. Paul's."

ILLINOIS UNITED BAPTIST ASSOCIATION—NO. II.

On the 25th of May, 1804, a church of eleven members was constituted at Mount Tabor, Barren county, Kentucky, by Elders Alexander Davidson and Jacob Locke, and emigrated in a body to Illinois. John Baugh, a licensed preacher, was ordained at the Illinois Association, in June, 1808. He apostatized, and finally joined the "Reformers." The immigrant church first stopped at the New Design Settlement, and afterward removed to an unsettled tract of country in the northern part of St. Clair county, and took the name of Richland. By the old book of records which we have, we think that the church made some progress, kept up watchings regularly, was attended monthly by Elders Chance, Badgley, and other preachers; had some additions yearly, until the division on the Slavery question in 1809, when it became weakened. One part formed the Ogle's Creek Church; but a large majority re-organized, adopted the principles of the Friends, and founded Canteen (now Bethel) Church. From this body, in 1808, was formed the church of Looking-Glass Prairie. Richland Church, till 1807, belonged to the Green River Association, Kentucky. In 1806, Elder William Jones removed from Beaver Bridge Church, Knox county, East Tennessee, and settled on Wood River, near the present site of Upper Alton. He, with John Finlay, caused a meeting to be held for uniting the three divided churches of Illinois, on January 9, 1807, at the house of Anthony Badgley, St. Clair county. They finally adopted the following "*Summary of Principles*," which were approved by the meeting,

and subsequently by the churches, and became the basis of the "*Illinois Association*."

PRINCIPLES.

- 1st. There is one only true God ; Father, Son, and Holy Ghost.
- 2d. We believe that the Old and New Testaments are the Word of God, and the only rule of Faith and Practice.
- 3d. We believe that by nature we are fallen and depraved creatures.
- 4th. That salvation, regeneration, sanctification, and justification, are by the life, death, resurrection and ascension of Jesus Christ.
- 5th. That saints will finally persevere through grace to glory.
- 6th. That believer's baptism by immersion is necessary to the receiving of the Lord's Supper.
- 7th. That the salvation of the righteous and punishment of the wicked are eternal.
- 8th. We believe that no ministers ought to administer the ordinances until they come under the imposition of hands.
- 9th. That it is our duty to be tender and affectionate to each other, and study the happiness of the children of God in general, and be engaged singularly to promote the glory of God.
- 10th. We believe in election by grace.
- 11th. We believe that it is our duty to commune with orderly Baptists.
- 12th. That each church may keep their [its] own government as to them [it] may seem best.

How an association, retaining and professing to believe and act on these principles, can occupy anti-missionary ground, by a virtual non-fellowship with the great body of Baptists in union throughout the world, we leave to the solution of those who can reconcile contradictions. The Association met twice a year—in June and October.

On May 31, 1807, the Wood River Church was formed, of twelve members ; and William Jones became the pastor, and so continued until his death, in January, 1845. The church is now nearly extinct. There were in this Association, in June 1807, as reported at its first regular meeting, five churches, containing, collectively, sixty-two members, and three ordained ministers, viz : Badgley, Chance, and Jones. Badgley and Jones formed a church in "Upper Louisiana," (as Missouri was then called,) by the name of Feefe's Creek Church, about seventeen miles northwest of St. Louis. Baptized one, and found others seeking salvation. They then went south, to Cane Spring, near the Mississippi ; constituted a church and ordained John Hendrikson to the ministry. He was a good man, but soon died. In October there were in the Association seven churches, one hundred and thirteen members, and twenty-two had been baptized since June. Robert Brazil and Edward Radcliff had been licensed to preach. In October 1808, Feefe's Creek Church was admitted into the Association. The same year, R. Brazil was ordained pastor of Looking-Glass Prairie Church. He finally kept a distillery, became a sot, and thus died.

Twelve miles north of St. Louis a church of nine members was formed, called Coldwater. T. S. Music preached to them. In June, 1809, the Association numbered ten churches, seven of which had pastors ; seven ministers, and one hundred and eighty-three members. James Lemen, jr., and Benjamin Ogle were licentiates, and did much good, preaching on both sides of the Mississippi. The Association, in June, 1809, passed the fol-

lowing resolution: "We believe the apostles' mode of setting ministers forward in the ministry, was to find the gift in the man, and then (if thought fit by the presbytery) to be set at liberty by the laying on of hands."

At the session in October, 1809, the Association, after much debate in reference to slavery, and admitting slaveholders into fellowship, divided. Two papers were drawn up, the one headed, "United Baptists;" the other, "Friends to Humanity." A third party still held on to the "Illinois Union." About this time William Kinney was ordained in the Richland Creek Church; "run well" for a time, then became a worldling, a politician, a member of the Territorial Legislature, the State Senate, Lieutenant-Governor, and then took the downhill course in politics, and died in October, 1843. The Wood River (Mississippi) Bottom and Looking-Glass Prairie Churches continued on the principles of the Association; also Feeffe's Creek and Coldwater, in Missouri. The whole Association had ninety-one members. The "Friends of Humanity" met regularly until 1820, when they formed themselves into the South District Association, and are now known by that name. The churches seemed to be broken into fragments, and out of these fragments were formed the Ogle's Creek and Turkey Hill Churches. A small one also was organized in a frontier settlement called Shoal Creek. In October, 1810, the Association assumed a regular order, and included in Illinois six, and in Missouri two churches, and in all, one hundred and twenty-three members. At this time a revival occurred in Feeffe's Creek Church. James Renfro, a minister, a peace-maker, and faithful, came from Kentucky, but soon died. Another minister (Nathan Arnett) came from Tennessee, and remained a while.

From 1812 to 1815—during which time occurred the battle of Tippecanoe—the people were harassed by Indian depredations. Families were killed and scalped, and the inhabitants were obliged to repair to forts for protection. During this period, however, a church called Prairie Du Long, in Illinois, and Negro Fork and Boeuf, in Missouri, were organized. Shoal Creek Church was dispersed by the war; and Turkey Hill became extinct. In 1816, Mount Pleasant Church, in Boone's Lick Settlement, in Missouri, joined the Association—making ten churches and two hundred and fifty members. In 1817, Canteen Creek and Shoal Creek, in Illinois, and Upper Cuivre, in Missouri, joined. Mount Pleasant and those churches west of the Mississippi, now formed the Missouri Association. In 1818, in the Illinois Association there were seven churches and one hundred and sixty-nine members, notwithstanding the new one formed. At this session we were present, and took up a collection (the first ever made in the State) for foreign missions. The Association opened a correspondence with the Board of Foreign Missions; and soon a domestic missionary society was formed. Jones and Badgley were appointed itinerant missionaries. The former for two and the latter for one month. They received sixteen dollars a month and traveling expenses. In 1819, Badgley formed a church in Greene county. The writer, being under the patronage of the Board of Foreign Missions, spent some time gratuitously to raise funds to pay these missionaries for three months' labor. Jones did not go the next year, as his church opposed it. Badgley went, but no one would pay him. Both of these men afterwards discovered that the mission plan was a "speculating plan," and preached against it. It is thought that they were led astray by Daniel Parker and other designing men. Elder Badgley died December 16, 1824, aged 76.

The Association, after receiving a few small churches in Greene, Morgan, Sangamon counties, and again dismissing them to form other bodies, has continued a lingering existence. The minutes for 1845 report five churches heard from, and five marked "no intelligence;" four ordained ministers, and one hundred and six members. As ministers, Elder Thomas Ray, Gideon Simpson, John Ralls, and Silas Christler, are orderly and respectable men and devote considerable time in preaching to the destitute churches.

J. M. P.

From the London Patriot.

JOHN SZERSKI, THE GERMAN REFORMER.

[In our August Number we gave a brief biography of this distinguished man.]

The service advertised to be held at the Rev. Ridley Herschell's Chapel, Edgeware road, was one of the most interesting in its character of any we ever remember attending. Hundreds sought admission, but could find no place. Ministers of all denominations were there, to the number, we should think, of sixty or seventy. A great many foreigners were present, and the most intense interest was manifested throughout the whole service. Szerski occupied the centre pulpit, and on each side were the Rev. R. Herschell, and M. La Harpe, of Geneva.

The service commenced by singing some verses of the hymn, "God moves in a mysterious way." Szerski then read a portion of the 8th chapter of John, concluding at the 46th verse. He is a middle-aged man, thin, dark, and dressed in the true German costume. His face is most intelligent, and though the countenance is solemn and thoughtful, the eye is bright, and finely lighted up in the moment of excitement. The prayer he offered was beautifully simple, and though understanding nothing of English, he seemed to convey the idea of his words by his peculiarly appropriate action and manner.

After prayer by Mr. Herschell, Szerski stood forward and addressed the assembly as follows, Mr. Herschell giving a translation to every sentence, the substance of which we endeavored faithfully to record, as, we are sure, it was faithfully given. He took as his text: "And ye shall know the truth, and the truth shall make you free."—JOHN VIII. 32.

The habits, customs, and language of England are strange to me; but as regards the inward union, I feel at home with you, and bound up with my brethren in Christ in all that is precious to us. In the acknowledgment of truth, as revealed through Christ—in the grasping of the salvation given through him—in these things I am your brother; I am partaker with you of the kingdom of God; and for this purpose I stand here, that we may be edified together.

I rejoice to bear testimony before you of the truth which has made me free, and to tell you of the liberty I have through the Gospel. This is the testimony I have borne in Germany, and by this thousands have been awakened from their sleep, and the cry, "What must we do to be saved?" has proceeded from many hearts to the Lord. Great and deep was this sleep. My own eyes were closed in it, and I had not seen the Lord's glory. I looked for salvation through the work of man. I am born of Roman Catholic parents, and, like the Apostle Paul, my education was the strictest. It was early impressed on my mind, that out of the Romish Church there was no salvation, but that all were delivered up to hell. I was consecrated as a Catholic priest, and, like the Apostle, was zealous for the traditions of the Fathers, not thinking how they stood opposed to the Word of God. I slept, but the Lord awakened me. Then the warfare began in my heart. I sighed; I agonized; I prayed; and by the grace of God, truth has triumphed. Oh! dear brethren, if you knew the Lord's work in me, his mercy in delivering me from the prison-house in which I was locked up by the machinations of men, you would praise him.

According to the Roman Catholic instruction, I was directed to priestcraft as my study, and was bidden to look to the compact of priests as mediators between myself and my God. I ask you, my brethren, should all the glory of Christ be bound up in a priesthood? If thus, is he the Redeemer of the world? is he the Spirit of God, blowing where it listeth? or is he a creature set in motion by this

priesthood? Oh, my beloved Redeemer, what dishonor is done to thee! Worse than the sin of those who hanged thee on the tree! Thou art the true God; thy power is infinite; it cannot be shut up by human institutions. I was to receive my salvation through fasting, and confession, and penance. A sinful man, by means of works, to justify myself! Is this the way to obtain the forgiveness of sins and justification before God? Does it not make the Cross of Christ of none effect? For why did a Redeemer come down to save us?

The feelings of our own hearts condemn these traditions. Who here could rise up, thanking God that he was righteous? The man, according to the Apostle, must be a liar. It is only the blood of the Lord Jesus Christ, by which the Spirit quickens us, and makes us priests to God. I could not recognize this compact of priests. It stood between me and my Saviour; and I could not rest till the wall of separation was done away. Then I looked at my friends and countrymen, bound by the same chains. They confessed their sins to men, and went to have forgiveness pronounced on them. Sinful man was to be their judge! The judgment of men they feared, but not the judgment of God. I saw how the spark of conscience was suffocated, and there was no regulator left within the man. Thus the people were thrown into the arms of every evil, for they could purchase pardon. And when I looked on those priests, called guides to salvation, it is difficult to express my feelings; but I am not their judge.

But judge I must, and God will judge, on the compulsory principle of their church. I saw the multitudes bending their knees to images and pictures, and, from dead saints above, salvation was sought. They took long pilgrimages to visit ancient relics; and from images, moth-eaten garments, and mouldering bones, they sought mediation with God. And what was their conduct to men? No love existed amongst them. The mark of true discipleship was not with them. Thus, they persecuted all who were not with Rome, disturbing social happiness, undermining the welfare of the nation; and this spirit of persecution reigns not only in time, but stretches away into eternity. Every man separate from Rome was doomed to hell. Brother was parted from brother. How many faggot-heaps have been reared, how much innocent blood spilled, on this principle! And how much evil this hatred has wrought through many centuries!

Beloved brethren! you live in a happy land, where this persecution dares not show itself. This evil I could behold no longer. It was a cursed spirit. I said, Who cherishes this misery? the people? Ah! no! They long after deliverance; but the priests close up the Book of books, and they tie up the eyes of the people that they may not see. "Wo, a threefold wo, be unto you, ye blind guides," said Christ, "which shut the kingdom of heaven against others, and yourselves enter not in!"

If this system be Christianity, it is a curse; but this is not *our* Christianity. I found another. I went to the fountain—the Holy Scriptures of the truth of God. I searched them, and found the true testimony that is borne to Jesus Christ, and, through the grace and Spirit of God, I have come to the knowledge of his truth. I saw the words, "Come unto me all ye that are weary and heavy laden," and, going, I found the Lord of glory. The truth made me free. Yes—free from the love of power—free from the bondage of Rome—free from my load of sins.

"There is none righteous." This truth I found, that we are justified only through the grace of God and the work of the Lord Jesus Christ. This truth gave me strength to liberate myself. It broke the fetters that bound me, and led me to take on the gentle yoke of Jesus. When I looked at the wall between me and my God, my Father and my Redeemer, I said, I may not rest till it be removed. I cared not for the opinion of others, nor did I fear the anathemas of Rome, the persecutions of priests, the cares of poverty, and days and nights of sleepless sorrow. I had gained life, and it was a glorious one. God gave me power to be faithful. I was enabled to confess Christ before men, and the words of weakness uttered by me were made powerful. More than 200 congregations have freed themselves from Rome. Thank God that he has done this. The enemy, however, has sown tares among the wheat. I beseech you, pray the Lord to preserve these from the snare of the devil.

The congregations joined the infidels, and a conflict began between true Christianity and Pharisaism. (This reference is to John Ronge and his party, who are *Rationalists* in opinion.) How different are these systems! Christ is the centre

of one; pride and the love of power the centre of the other. One leads us close to the Spirit of God; the other draws us away till it brings us to the pit. One illuminates the page of Holy Writ; the other is buried in the traditions of the Fathers. One inspires love to the brethren; the other teaches hatred and revenge. One says, Worship God; the other gives homage to man.

Brethren! watch and be steadfast. Look to the end of your salvation. Work while it is called to day, while the gracious sun is shining on us. Remember, the night cometh. The seed-time is short, the harvest is long. I would say to those now present who may be shut up in the Romish system, Prove yourselves. Open your eyes to the truth as it is in Christ. The priests only bribe the imagination, but leave the heart cold. Do not be afraid because some great men belong to the system. They do not know the evils of man's church. It brings, to some, benefit on earth. Seek not the man (the Pope) who says in his own temple, I am God. Seek union with Jesus Christ. Amen.

At the close of this deeply interesting address, Mr. Herschell offered prayer, and then made some remarks in reference to the Reformer; and spoke in strong terms of the great neglect evinced by the leaders of the Union movement to the claims that Szerski had upon their sympathy and fraternal recognition.

Szerski was warmly greeted by the congregation, the chief part of whom would not leave the chapel without giving him the right hand of fellowship.

REFLECTIONS UPON THE CLOSING YEAR.

ANOTHER year has nearly expired, and ere we shall be permitted to address you again through this humble sheet, it will have gone, no more to return. How true it is, that "time, once past, never returns." "The moment which is lost, is lost forever." When we take a retrospective view of the manner in which we have spent our time during the year which has nearly passed, we involuntarily exclaim, Oh, that I could recall the moments which have fled!—how would I improve them to the glory of God!—how would I make amends for my unfaithfulness!—how would I redeem the time! But such wishes and promises avail nothing. Our mis-spent time and our neglected duties, "even every idle word," will come up before us when we approach the judgment seat, and will condemn us, unless it shall be found that we have repented of all our sins and received the pardoning mercy of our Heavenly Father.

Many interesting and solemn reflections at this moment press upon the mind of the writer: How short is human life!—how many of our readers, prepared or unprepared, have gone into the eternal world during the past year?—how many will go during the year which we are soon to commence?—have these pages done as much good as they ought?—have we faithfully warned the saint and sinner? Perhaps this year will be the last in which we shall have an opportunity to exhort our fellow-men in reference to their souls!—perhaps even this year the writer will meet many of his readers at the bar of God!—is he prepared for death, judgment, and eternity?—are his readers prepared? How valuable the soul, and how important to be instrumental in securing its salvation!

We have not space nor time to consider all of these solemn inquiries. Let us for a few moments contemplate *one*—the *Brevity of Life*, and some *practical lessons* of wisdom to be derived from such a view. The extreme shortness of life is strikingly manifested, continually, around us. Our bills of mortality exhibit large numbers of middle-aged, youth, and especially those of still more tender age, who have in one short year been called away by death. There is not, perhaps, a single home where these pages are perused, which has not been, at some time, and perhaps is now, shrouded in mourning. How many of you can remember a beloved child, an honored parent, a brother, a sister, or a dear companion, whose soul has returned to its Maker? The tender ties which bound them to our hearts have been rent in sunder. How few, comparatively, live until they are aged! How sad one feels even to count the new made graves in a single town or city! But what will be our view of the brevity of life and the ravages of death, when we consider the multitudes in the world who are constantly passing from the shores of time. The common age of man, as an individual, is threescore years and ten; but when we speak of mankind at large, we must consider their lives as much more brief. It has been ascertained that a generation leaves the stage of action once in about thirty

years. Eight hundred millions of human beings go to meet their Judge in about thirty years : twenty-seven millions every year ; more than two millions every month ; seventy-four thousand every day ; three thousand every hour ; and more than fifty every minute. How short is life ! We only, as it were, commence our existence, and then we must plunge into the ocean of eternity. We have not time to become acquainted with the world in which we live, nor even fully with our own corporeal, intellectual, or moral powers : we just begin to look into the works of God, and are called away.

Suppose we compare our lives with endless ages. Suppose we are to live a hundred years—though very few reach that age—and compare it with a part of eternity—one hundred years in time, with ten billions in that world to which we are going. The former will only be the one hundred thousand millionth part of the latter. What a point is our life, when compared with such a number ! But ten billions of years scarcely begin to include eternity. When billions and billions of billions of years shall have passed, it will be but just begun. Then what is our short life ! Still men seem to act as though it were their whole existence. We are not aware that time is short, until our earthly career is almost closed—when perhaps it is too late to prepare for the life which is to come.

But what lessons of wisdom may we learn from a proper contemplation of the shortness of time ?

We should *learn* how *frail* we are—how precarious is health and life. Often have we seen the relative—the dear friend in health to-day, but to-morrow upon a dying bed : we have seen the glow of health fade from his cheek—the penetrating eye look dull—the athletic frame become feeble—the calm, judicious mind become insane. Thus we may end our days. Every moment we are liable to fall by the cold hand of Death. Some accident—the pestilence which walketh in darkness, or the midnight assassin, may suddenly close our earthly existence. We should feel that we are *mortal*. We are surely hastening to the grave, and it is entirely through the mercy of our Heavenly Father that we have not yet been consigned to the tomb. We should *learn to prepare for the worst*. If we were to pass through some dangerous and trying scenes, how unwise not to prepare for them. We are surrounded by spiritual dangers in life : the cold waters of death will soon dash over us. Let us, then, be prepared for the king of terrors in his most appalling form, and all will be well. We shall be safe whether we perish in the flames, are buried in the billows of the ocean, or breathe out our lives in the consoling embraces of our friends. A view of the shortness of time should teach us not to *place our affections supremely upon the things of earth*. We are to remain here, at the longest, but a short time. When the dread messenger shall come, whether it be soon, or after many years, we *must* go. Our earthly treasures we must leave ; the honors or pleasures of the world will be of no avail ; our friends, though very dear, cannot go with us ; all the tender ties of nature must be severed. Then let us place our supreme affections on Jesus, our Saviour.

We should learn to become familiar with *contemplations of death and eternal scenes*. They may be gloomy to the sinner, but will not to the faithful Christian. Death is the close of his sorrows and the beginning of his heavenly joy. But alas ! how can that individual meet the king of terrors who fears to die, or even to think of death, and never prepares for another world ? How awful will be his final struggle ! We should learn that not only ourselves, but *our friends around us*, are *hastening to the grave* ; and that they have immortal spirits to be saved or lost. They are careless—sleeping upon the very brink of the dismal pit of their destruction. Let us endeavor to be instrumental in saving their souls, before it shall be forever too late.

Finally, we ought to learn that we are not only pressing onward to death and judgment, but to an *eternity of unspeakable happiness or inconceivable woe*. All of our actions have a tendency to prepare us for the one or the other. We are either serving God, or sinning against Him : we are unavoidably approaching heaven or hell. We are in the hands of God, and cannot be freed from his Almighty power if we would. We must be either happy or miserable ; and as we are liable every moment to die, and our fate to be sealed forever, how important *that we should think of the shortness of time, and of the importance of preparing to experience those joys which eye hath not seen, ear hath not heard, and heart hath not conceived*.

Condensed Reviews.

MORNING AND EVENING EXERCISES FOR THE CLOSET, by REV. WILLIAM JAY—*New Edition*. pp. 431. New York, Harper & Brothers. Price, \$1.25. (*How very cheap!*)

Every disciple of Christ who wishes to cultivate the principle of piety implanted in his heart, and who loves the place where he can hold sweet communion with his Blessed Master, will be pleased with the writings of William Jay. He was a holy man, and wrote from the fullness of his heart; he was a man of prayer, and could give suitable directions to those who would offer fervent supplications to their Heavenly Father.

The work before us contains spiritual reflections upon appropriate passages of Scripture for every morning and evening in the year.

Jay's arrangement is superior to others of a similar kind, as the import of the textual motto at the commencement of each exercise is more fully expressed—there is a greater variety of subjects, and more selections are taken from those parts of the sacred volume which are less observed and improved.

The author studied brevity, and acknowledges that his labors were much more arduous than he at first anticipated. He has presented seven hundred and thirty exercises, and has endeavored to make as much variety as possible, by introducing numerous illustrations from nature.

Here are passages of Scripture and reflections upon them, which will apply to individuals under all circumstances in life. Especially are some of these consoling to the afflicted, who love to retire to their closets for that comfort which the world cannot give. How cheering in that retired and solemn place, to peruse and contemplate the pious aspirations contained in this volume.

THE SCRIPTURE TEXT BOOK. Second Edition. New York, Lewis Colby & Co.

This is a valuable help to ministers of the gospel, Sabbath-school teachers, and even to families in general. It is a reprint from the English edition, originally compiled by the Religious Tract and Book Society for Ireland, in connection with the united Church of England and Ireland.

It contains in a cheap and convenient form, a collection of the most important passages of Scripture upon *almost every religious* subject which could be desired. When one wishes, perhaps in haste, to find proof texts upon any particular *doctrine*, how much time and labor are saved by spending a few shillings for such a work as this! Hundreds of clergymen, who, without such a help, as the sabbath has approached, have toiled in vain to find those Scripture references which they desired, can testify to the truth of these remarks. Even the Concordance, though very useful, will not supply the place of this book. By the former, we are obliged to collect isolated passages; but in the latter we find the proofs all conveniently arranged together under their appropriate heads. For instance, if we are desirous to collect passages relating to *communion* of the Lord's Supper, we have only to turn to the word, which can readily be found by the alphabetical arrangement of subjects, and there we have the most important passages in reference to it—thus:

Prefigured. Ex. xii. 21–28. 1 Cor. v. 7–8.

Instituted. Matthew xxvi. 26. 1 Cor. ii. 23.

Object of. Luke xxii. 18. 1 Cor. xi. 24, 26.

Is (emblematically) the communion of the body and blood of Christ. 1 Cor. x. 18.

Both bread and wine are necessary to be received in. Mat. xxvi. 27. 1 Cor. xi. 26.

Self-examination commanded before partaking of it. 1 Cor. xi. 28, 31.

Newness of heart and life necessary to the worthy partaking of. 1 Cor. v. 7, 8.

Partakers of, should be wholly separate unto God. 1 Cor. x. 21.

Was continually partaken of, by the primitive church. Acts ii. 42. xx. 7.

Unworthy partakers of,

Are guilty of the body and blood of Christ. 1 Cor. xi. 27.

Discern not the Lord's body. 1 Cor. xi. 29.

Are visited with judgments. 1 Cor. xi. 30.

What an array of passages upon one general subject, and all collected together. The work is equally rich in reference to nearly every subject which one could wish. It is very neatly printed in small type, and is emphatically, *Multum in parvo*.

FIRST BOOK IN LATIN. *Containing Grammar, Exercises, and Vocabulary*, by JOHN MCCLINTOCK, A.M. and GEORGE R. CROOKS, A.M. New York, Harper & Brothers.

Great improvement has been made within a few years in the study of the Classics. We can well remember when we were required by able professors to spend three or four weeks in committing the Latin and Greek grammars, without understanding the application of a single principle contained in them. But those days are past. The student is now directed to apply the principles as he proceeds. This is undoubtedly the true method. The learner should, at first, rather consider the grammar as a book of reference, and go to it for that assistance which he cannot dispense with; in translating and parsing. By taking such a course he soon becomes somewhat familiar with the phenomena of the language, and then he may be directed to commit his grammar, and he will do it with facility, pleasure, and perfect success.

In the work under consideration, a similar plan has been pursued. It is divided into four parts.

The first contains a partial exhibition of the forms of words, including as many grammatical principles as the beginner needs to analyze the simple exercises which he there finds. In part third we find the exhibition of the forms of words to be more complete. The exercises also require more power of analysis, and a greater knowledge of the grammar.

The Third and Fourth parts contain summary views of the different parts of speech, and of the Rules of Syntax. These are very convenient and useful for reference. Then follow Appendices containing Prosody, various tables, word-making, and more extended Reading Lessons. The work closes with Latin-English and English-Latin Vocabulary.

On the whole, we consider it as a most excellent work for beginners.

THE BAPTIST LIBRARY; *A Republication of Standard Baptist Works*. New York: Lewis Colby & Co.

Three numbers of this valuable work have just been laid upon our table. The first (Sept.) contains a general view of Baptism, by Thomas Westlake; a Scripture Manual upon the Ordinance of Baptism, by Samuel Wilson—with a biographical sketch of the author, by Dr. Cone; Biographical Anecdotes; A Vindication of the Baptists from the charge of Bigotry, by Abraham Booth—fine; Biographies of Samuel Harris, John Gano, Lewis Lunsford, Samuel Stillman. It closes with a part of the History of Baptists in New England, from 1602 to 1804, by Isaac Backus. No. 2 (Oct.) closes the interesting History of Baptists in New England; contains the Watery War, Pengilly's Guide to Baptism, and commences Fuller on Communion. No. 3 (Nov.) completes Fuller, gives biographies of twenty-seven distinguished Baptist worthies, and commences Booth's admirable examination of Pædo-Baptism, on the principles, concessions and reasonings of the most learned Pædo-Baptists.

The Baptist Library will be completed in 12 numbers, and will make a volume of more than 1300 pages. It should be in every Baptist family.

JETER's Memoir of Mrs. SHUCK has just been published by Gould, Kendall & Lincoln—a beautiful work, to which we shall refer again.

Monthly Record.

EVANGELICAL ALLIANCE—CONTINUED.

After a long discussion upon this subject, (a Doctrinal Basis) we were brought to the final vote, and it was carried in its favor almost unanimously, when we had another scene of joy—for it was found we were far more united in doctrine than

even we ourselves had supposed. The chairman immediately announced the hymn,

"All hail the great Immanuel's name, &c."

which we sung in the fullness of our joy, and gave thanks to God, and adjourned. The Doctrinal Basis, with its explanation, is as follows :

"I. That the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be evangelical views, in regard to the matters of doctrine understated, viz :

"1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.

"2. The right and duty of private judgment in the interpretation of the Holy Scriptures.

"3. The unity of the Godhead, and the Trinity of Persons therein.

"4. The utter depravity of human nature in consequence of the fall.

"5. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign.

"6. The justification of the sinner by faith alone.

"7. The work of the Holy Spirit in the conversion and sanctification of the sinner.

"8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.

"9. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

"It is, however, distinctly declared, First, that this brief summary is not to be regarded, in any formal or ecclesiastical sense, as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance. Second, That the selection of certain tenets, with the omission of others, is not to be held as implying that the former constitute the whole body of important truth, or that the latter are unimportant.

"II. That the Alliance is not to be considered as an alliance of denominations, or branches of the church, but of individual Christians, each acting on his own responsibility.

"III. That in the prosecution of the present attempt, it is distinctly declared, that no compromise of the views of any member, or sanction of those of others, on the points wherein they differ, is either required or expected ; but that all are held as free as before to maintain and advocate their religious convictions with due forbearance and brotherly love.

"IV. That it is not contemplated that this Alliance should assume or aim at the character of a new ecclesiastical organization, claiming and exercising the functions of a Christian church. Its simple and comprehensive object, it is strongly felt, may be successfully promoted without interfering with, or disturbing the order of, any branch of the Christian church to which its members may respectively belong.

"V. That while the formation of this Alliance is regarded as an important step towards the increase of Christian union, it is acknowledged as a duty incumbent on all its members carefully to abstain from pronouncing any uncharitable judgment upon those who do not feel themselves in a condition to give it their sanction.

"VI. That the members of this Alliance earnestly and affectionately recommend to each other in their own conduct, and particularly in their own use of the press, carefully to abstain from and put away all bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice ; and in all things in which they may yet differ from each other, to be kind, tender-hearted, forbearing one another in love, forgiving one another, even as God, for Christ's sake, hath forgiven them ; in everything seeking to be followers of God, as dear children, and to walk in love, as Christ also has loved them."

Having completed its doctrinal basis, the Conference proceeded next to set forth the Objects of the Alliance. They are as follows :

"I. That inasmuch as this proposal for union originated, in a great degree, in the sense very generally entertained among Christians, of their grievous practical neg-

lect of our Lord's 'new commandment' to his disciples, to 'love one another,' in which offence the members of the Alliance desire, with godly sorrow, to acknowledge their full participation—it ought to form one chief object of the Alliance to deepen in the minds of its own members, and, through their influence, to extend among the disciples of our Lord Jesus Christ generally, that conviction of sin, and short-coming in this respect, which the blessed Spirit of God seems to be awakening throughout his church; in order that, humbling themselves more and more before the Lord, they may be stirred up to make full confession of their guilt at all suitable times, and to implore, through the merits and intercession of their merciful Head and Saviour, forgiveness of their past offences, and Divine grace to lead them to the better cultivation of that brotherly affection which is enjoined upon all who, loving the Lord Jesus Christ, are bound also to love one another, for the truth's sake which dwelleth in them.

"II. That the great object of the Evangelical Alliance be, to aid in manifesting, as far as practicable, the unity which exists among the true disciples of Christ; to promote their union by fraternal devotional intercourse; to discourage all envyings, strifes, and divisions; to impress upon Christians a deeper sense of the great duty of obeying our Lord's command, to 'love one another!' and to seek the full accomplishment of His prayer, 'That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me.'"

"III. That, in furtherance of this object the Alliance shall receive such information respecting the progress of vital religion in all parts of the world as Christian brethren may be disposed to communicate; and that a correspondence be opened and maintained with Christian brethren in different parts of the world, especially with those who may be engaged amidst peculiar difficulties and opposition, in the cause of the gospel, in order to afford them all suitable encouragement and sympathy, and to diffuse an interest in their welfare.

"IV. That, in subserviency to the same great object, the Alliance will endeavor to exert a beneficial influence on the advancement of evangelical Protestantism, and on the counteraction of Infidelity, of Romanism, and of such other forms of superstition, error, and profaneness, as are most prominently opposed to it, especially the desecration of the Lord's day; it being understood that the different branches of the Alliance be left to adopt such methods of prosecuting these great ends, as may to them appear most in accordance with their respective circumstances, all at the same time pursuing them in the spirit of tender compassion and love.

"In promoting these and similar objects, the Alliance contemplates chiefly the stimulating of Christians to such efforts as the exigencies of the case may demand, by publishing its views in regard to them, rather than accomplishing these views by any general organization of its own."

After declaring the Objects of the Alliance, the Conference agreed to the following five articles in relation to the completion of the details of its organization:

"I. That whereas brethren from the continents of Europe and America, as well as in this country, are unable, without consultation with their countrymen, to settle all the arrangements for their respective countries, it is expedient to defer the final and complete arrangement of the details of the Evangelical Alliance, of which the foundation has now been laid, till another General Conference.

"II. That the Alliance consist of all such members of this Conference, and members and corresponding members of the divisions of the Provisional Committee as shall adhere to the principles and objects of the Alliance. Persons may be admitted to membership of the Alliance by consent of all the District Organizations, or by a vote of a General Conference, and to membership of any District Organization by such mode as each District Organization may determine.

"III. That the members of the Alliance be recommended to form District Organizations in such manner as shall be most in accordance with the peculiar circumstances of each district. Provided, however, first, that neither the Alliance, nor the respective District Organizations, shall be held responsible for the proceedings of any District Organization; secondly, that no member of any District Organization shall, as such, be a member of the Alliance; and, thirdly, that whenever a District Organization shall be formed, the members of the Alliance, within that District, *shall act collectively* in its formation. That, in furtherance of the above plan, it be

recommended, for the present, that a District Organization be formed in each of the following districts, viz :

- " 1. The United Kingdom of Great Britain and Ireland.
- " 2. The United States of America.
- " 3. France, Belgium, and French Switzerland.
- " 4. The North of Germany.
- " 5. The South of Germany, and German Switzerland.
- " 6. British North America.
- " 7. The West Indies.

" And that additional District Organizations be from time to time recognized as such by the concurrence of any three previously existing branches.

" IV. That an official correspondence be maintained between the several District Organizations, and that Reports of their proceedings be interchanged, with a view to co-operation and encouragement in their common object.

" V. That a General Conference be held at such time and place, and consist of such members of the Alliance, as, by correspondence between the District Organizations, and under the guidance of Divine Providence, shall hereafter be determined by their unanimous concurrence. Provided first, that any member of the Alliance, who was entitled to attend this Conference, and shall retain his membership, shall be entitled to attend the next also; and, secondly, that all questions relating to the convening of it shall be determined by such members only of the District Organizations as shall also be members of the Alliance. A Conference of any two or more of the District Organizations may be held by mutual agreement."

Having adopted these, and passed the usual resolutions of devotion and thanks, the Conference enjoyed a sweet season in religious exercises, after which Sir Culling Eardley Smith declared it dissolved.

Thus have the different evangelical Protestant denominations of Christians exhibited to the world their unity; a unity created in the heart by the Holy Spirit. Rome's union is without, Protestant's union is within. Rome's union is in her forms and ceremonies; Protestant's in the spiritual affections of "the new man." Rome's union is effected by compulsion and restraint; Protestant's by freedom and the truth. Upon this basis have they reared their standard, and unfurled their banner. On it, in flaming capitals, is printed :

IN RADICALS, UNITY;
IN CIRCUMSTANTIALS, LIBERTY;
IN ALL, CHARITY.

Let Rome behold it! Let Infidels see it!—and let Christians adore and pray, "That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

AMHERST COLLEGE.—The Hon. Abbot Lawrence, of Boston, has made a donation of \$1,000 towards the erection of a fire-proof Cabinet and Observatory, which it is proposed to build on the hill in front of Amherst College.

Rev. Stephen Remington has accepted the call of the Stanton street Baptist church, New York.

THE COVINGTON INSTITUTION is in prosperous operation. An additional Professor is expected in a few days.

REVIVALS OF RELIGION.—Accounts of the precious out-pourings of the Holy Spirit, and large additions to the churches continue to multiply, from different parts of the country, particularly in the South-Western States. Tennessee, Mississippi, and Alabama are more specially favored in this respect hitherto than the other States. They are already reckoning the fruits by hundreds, if not by thousands, which have been gathered within the last few weeks. May those so richly blest be kept humble, watchful, and faithful to their increasing responsibilities; and may we all encourage ourselves to look to Him, who alone can revive us again that His people may rejoice in Him!

AMERICAN AND FOREIGN BIBLE SOCIETY.—The Periodical Paper for Oct. has come to hand, more than usually rich in the inspiring information it contains from the wide field embraced in its purview. In France and Germany, in Central

America, in India and Greece, the calls for Scriptures and encouragements to their dissemination are most cheering. The receipts for the first five months of the present year amount to about \$12,000. An earnest appeal is made for increased contributions, which are now greatly needed.

THE HOME MISSION REPORTS FROM OREGON, dated in April last, are of an encouraging character. Our missionaries after the endurance of many toils, exposures and privations, seem to be full of hope, and even joy. Let us remember them in our prayers and contributions.

MONTHLY LIST.

<i>Deaths of Baptist Ministers.</i>	<i>Churches Constituted.</i>
J. Stephens, South Trenton, Oneida Co. N. Y.	New Haven, (Colored) Ct. Oct. 9.
J. Rogers, Winchester, Scott Co. Ga. Oct. 14.	Towanda, Bradford Co. Pa. Oct. 14.
<i>Ordinations.</i>	<i>Dedications.</i>
W. H. Parm, Clinton, La. Apr. 19.	
M. T. Yates, Raleigh, N. C. Oct. 18, as a missionary to China.	
A. Gale, Ware Village, Mass. Nov. 11.	Suffield, Ct. Nov. 17.

Miscellaneous.

OBSOLETE IDEA.

One of the errors of a darker age was the belief that the training of a woman's intellectual nature unsphered her for the common purposes of life. If so, it was a defect of education; for a well-balanced mind derives its finer impulses and aspirations from the domestic relations. But even in this golden era of woman's influence, she is often the victim of those narrow theorists who adapt their system to one aspect only of her nature, as it may happen to agree with their own peculiar tastes and prejudices. If her value is to be graduated by her domestic uses alone, life to her, in its highest sense, must be "a world without a sun," where she will henceforth

"Roll round in earth's diurnal course

With rocks and stones and trees!"

But if her mental faculties receive a disproportionate share of cultivation, a woman's real dignity and happiness are sacrificed to a false standard of taste and knowledge which seals up all the sweetest fountains of tenderness and sympathy, and condemns her to a lot far more sad to see than the barren and sordid toil of a mere house-keeper.

But the "shadows gray and old" of hereditary prejudice and error, and the conflicting systems of present theorists, are gradually receding before a juster estimate of woman's real position in the scale of being. When her three-fold nature shall receive the simultaneous cultivation which will elevate the imperishable graces of a nobler life above the brilliant charms of mere physical sense, and the dignity of her mission in a world of trial and duty, and her own high destiny hereafter shall surround her with a purer effulgence,

"Driving far off each thing of sin and guilt,"

she will then exhibit those proportions of soul, mind and heart which should "best distinguish" the sex

"In whom all busy offices unite

With all fine functions that afford delight."—S. P. G.

POWER OF RELIGION EXEMPLIFIED IN CIRCUMSTANCES OF
EXTREME DANGER.

A minister says: "Some few years since I was preaching at Plymouth, when a request was sent to the pulpit to this effect: 'The thanksgiving of this congregation is desired to Almighty God, for the merciful escape from shipwreck of the captain, passengers and crew of the West Indiaman, during the late awful tempest.' The following day I went on board the vessel, accompanied by some pious friends from shore; and in conversation with the passengers, a lady thus expressed herself: 'Oh! sir, what an invaluable blessing must personal religion be. Never did I see it more exemplified than in my poor negress, Ellen, during the dreadful storm. When we were tossed to the heavens and sunk again to the depths, and expecting every succeeding wave would break over the vessel and entomb us all, my mind was in a horrible state; I was afraid to die; I could not think of appearing before God but in dread dismay—Ellen would come to me and say, with all possible composure, 'Never mind, Missey; look to Jesu Christ; he giv—he rule de sea—be prepared to die.' And when, sir, we neared the shore, and were at a loss to know on what part of the coast we were, fearing every moment to be dashed to atoms on the rocks, my mind was still in a most distracted state. I feared to die; I knew nothing of religion. Poor Ellen, with the same composure as before, came to me, and said, 'Don't be fear, Missey; look to Jesu Christ; he de rock; no shipwreck on dat rock; he save to de utmost. Don't be fear, Missey—look to Jesu Christ.' I determined, I trust in Divine strength, that if we reached the shore in safety, I would seek to possess that religion which supported the heart of a poor negro in the midst of such dreadful circumstances.' Of course," continued the minister, "I wished to see this poor yet rich African. She was called to the cabin; but as I desired our conversation to be heard by the sailors, I requested her to go on deck, which she did, and we followed.

Min.—"Well, Ellen, I am glad to find that you know something of Jesus."

Ellen.—"Jesu Christ, Massa, oh! he be very good to my soul. Jesu Christ—oh! he be very dear to me."

Min.—"How long is it, Ellen, since you first knew the Saviour, who is so precious to you?"

Ellen.—"Why, Massa, some time ago me hear Massa Kitching preach about de blessed Jesu. He say to we black people, blessed Jesu come down from the good world; he pity we poor sinners. We die or he die; he die dat we no die. He suffer on the cross; he spill precious blood for we poor sinners. Me feel me sinner; me cry, me pray to Jesu, and he save me by precious blood. Oh! Jesu Christ very good; he save me."

Min.—"And when did you see Mr. Kitching last, Ellen?"

Ellen.—"Mr. Kitching, sir; de fever take him; he lie bed; he call we black people his children. He say, 'Come round de bed, my children—I go to God. Meet me before my God;' and den he fall asleep."

Min.—"Oh, then, Ellen, Mr. Kitching is dead—is he?"

Ellen.—"Dead, sir! Oh, no, Massa Kitching no die; he fell asleep, and he sleep till de trumpet of de archangel wake he up, and den he go up to God. Massa Kitching no die—he fall asleep!"

Enviably Christianity! which enables a poor African to regard death as a sleep from which the Archangel's trump will awake, and summon to the eternal society and enjoyment of that precious Redeemer who having not seen, we hope we love.

Obituary.

DIED, in Hopkinton, R. I. on the 18th Sept., Hon. Daniel Babcock, aged 84 years. Judge B. was a consistent and devoted professor of religion for more than 59 years, 58 of which he held the office of deacon, and in all his public and private life, adorned his profession as a Christian and practical philanthropist. In him the poor always found a friend, and as a kind and able counsellor his name and his friendly offices will be long held in grateful remembrance. He bore his last protracted and extremely painful illness with exemplary patience, and remarked to a friend that "the prospect beyond the grave looked bright."

P o e t r y .

THE CHURCH PANTING FOR REVIVING GRACE.

HYMN S. M. HOSEA X. 12.

'Tis time to seek the Lord,
For now he hides his face ;
And drooping plants and parched fields
Cry out for showers of grace.

'Tis time to seek the Lord,
With brokenness of heart ;
For Zion's aggravated sins
Have bid her Lord depart.

'Tis time to seek the Lord,
And sow in righteousness,
Till God once more shall own his word,
And crown it with success.

Oh, let us seek the Lord,
Till he shall come and rain
On drooping plants and parched fields,
And make them bloom again.

Then shall we cease to mourn,
When all the fields are white ;
Oh, then in mercy shall we reap
And joy our souls delight.



INSCRIPTION ON THE TOMBSTONE OF MRS. HEMANS.

Calm on the bosom of thy God,
Fair spirit, rest thee now ;
E'en while with us thy footsteps trod,
His seal was on thy brow.
Dust to its narrow house beneath—
Soul to its place on high—
They that have seen thy look in death
No more may fear to die.











